Millennial STAR

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In Your Book of Life

PERHAPS the most interesting of all books is an autobiography. And perhaps the most interesting of all autobiographies, would be one written by ourselves, about ourselves.

In a way, we are all authors. We are all writing our own autobiographies. There are three volumes. We wrote one book before we came to this earth. On the basis of what was recorded there, we have certain blessings here. Surely we must have written a good book, for our Father has given us every blessing : to be born in this last dispensation; to share His gospel which gives dignity and purpose to life; to have knowledge perhaps greater than was given to any generation; to live in the great winding-up scene where we see the " quickening in all things; " to have the inheritance of Ephraim, which is the tribe of service. Yes, many and great are our blessings because of the first volume we wrote.

Now we write each day the second volume of our autobiography. Each day there is a new page to record our acts and experiences. John tells us in Revelations that ". . . the books were opened: and another book was opened, which is the book of life." (Rev. 20: 12) John knew there was more than one volume. He knew there was a " Book of Life."

Someone once said to my son : " Be grateful you have had no sordid experiences. Be glad your mind isn't full of memories of things you wish you hadn't done. For, as you get deeper into spiritual things, ugly memories crowd into your mind and destroy the spirit and give you such a guilt complex that nothing seems sweet and pure again."

Nephi knew this when he said :

" Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness." (2 Nephi 9: 14)

What kind of a book are we writing now ? What is recorded in our very own " Book of Life " ?

There will be a third volume written. It will be the book of eternity. And Nephi again tells us ". . . for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written." (2 Nephi 29: 11)

I pray for all youth, that they will write pleasant, sweet, pure and virtuous experiences; that they may have happiness in their remembrances and that their minds will be filled with the joy of autobiographies written with the pen of obedience.

Write good books, filled with rewarding experiences of service, love and kindness. If you do, your very own autobiography will have a happy ending ! TBW

YOUTH

of the noble birthright

THE *Millennial Star* is proud to present the youth programme of the Church in this issue. you will find here words of inspiration and wisdom for the young people, and pictures showing the vast scope of the Mutual Improvement Association across the world. This issue is dedicated to the "Youth of the Noble Birthright." On January 3 of this year, President McKay spoke to the youth of the Church in a special broadcast from the Tabernacle in Salt Lake City to begin an intensive three-month programme "to influence the young people to renew their interest in the standards and precepts of the Gospel." During the three months, a series of twelve talks by six of the General Authorities was broadcast by radio and direct-wire telephone to 5,000 fireside groups across North America. After the messages, each fireside group held discussions concerning the problems of youth, and the solutions presented by the Church leaders. Some 200,000 people participated in these meetings. Tapes, records and a book of these inspiring talks will soon be available. The power and impact of these messages can be felt in the following three articles, which are the first three talks of this fireside series.

Courtship and Marriage

by
David O. McKay
President of the Church of Jesus Christ of Latter-day Saints

MY responsibility comes under the heading "We Live Our Religion." I know of no activity in which we can demonstrate that fact more impressively than in the subject assigned to me as a topic for tonight: "Courtship and Marriage."

While listening to the messages tonight from the young people, these lines came to me:

"You ought to be true for the sake of the folks who think you are true.

"You never should stoop to a deed that your folks think you would not do.

"If you are false to yourself, be the blemish but small, you have injured your folks; you have been false to them all." (Edgar A. Guest).

Perhaps there are few, if any, subjects of more interest or of more importance than courtship and marriage.

When in the processes of creation it was opportune for man to assume mortality, he heard the eternal pronouncement; "THOU MAYEST CHOOSE FOR THYSELF."

Thus man, among all other created things, became a recipient of the divine gift of FREE AGENCY, and with it the accompanying RESPONSIBILITY.

As a principle ever to be kept in mind, to the tens of thousands assembled tonight I repeat to each one:

"You are the person who has to decide
Whether you'll do it or toss it aside;
You are the person who makes up your mind
Whether you'll lead or will linger behind
Whether you'll try for the goal that's afar
Or just be contented to say where you are."

(Edgar A. Guest, *Selections for Public Speaking*, Scribner's, 1930)

In the *Doctrine and Covenants*, the Lord clearly sets forth the significance of marriage: "And again, verily I say unto you . . . marriage is ordained of God unto man." It is, therefore, not a ceremony to be entered into lightly, to

be terminated at pleasure, or a union to be dissolved at the first difficulty that might arise.

To members of the Restored Church, marriage is a divine ordinance, and when directed by intelligent parenthood, the surest and safest means for the improvement of mankind.

"To build a happy fireside clime
for weans and for wife,
That's the true pathos and sublime
O' human life." (Robert Burns).

When Jesus referred to marriage, He associated with it the lofty command:

"What God hath joined together, let no man put asunder."

With few exceptions, marriage is a universal desire. Every young person at some time or another looks forward to the consummation of that event. Professor Henry C. Link, psychologist, corroborates this as follows:

"Within the past three years, I have, in connection with certain nationwide studies among college students, asked the young women such questions as:

"'What career in life is most important to you? Do you consider marriage and helping a husband in his career more important, less important, or equally as important than a career of your own?'

"From 90 to 95 per cent of the college women have answered that a career as a wife and mother is their primary aim, and that helping a husband in his career is more important than a career of their own. The growing belief among college women that the making of a home, the raising of a family and furthering the career of a husband are in themselves a career of major importance, indicates a wholesome return to fundamentals."

I believe that condition prevails generally among our young people of the Church, notwithstanding prevailing economic changes that are threatening the permanence of the home, necessitating wives to work and mothers to leave their children with babysitters.

Let us never lose sight of the fundamental fact that home is the basis of civilisation and that members of the Church have the obligation to build ideal homes and to rear exemplary families. With this obligation in mind, I now name five conditions contributing to a successful marriage:

A successful marriage begins before you even approach the marriage altar. It begins when you are accepting invitations in your teenage years to attend social parties. It begins with the manner in which you say goodnight to your companion. Maintaining an unsullied reputation during courtship contributes to a solid foundation upon which to build a happy home. This is illustrated by the experiences of two girls as follows:

"Being a teenager is quite confusing to me because there are so many temptations and problems which seem to come all at once. One of these problems which has bothered me a great deal concerns dating, I have heard so many different ideas and explanations on this subject that I am quite confused.

"But I have gone out with boys for a good year and a half, and I have learned many things. I have felt that I would like to save my affection until I meet the man that I am to marry. However, several of my friends seriously disagree with me and feel that I am being an extremist. They have made me very unhappy because of many things they have said, and I have begun to wonder if some of my ideas might be wrong.

"Nearly all of us agree that it is wrong to sit and kiss and spoon for long periods of time. I am completely against that, but they tell me that after

a boy has taken me out several times and shown me a good time, I should show my appreciation by a goodnight kiss. I have never felt this to be true. Several boys that I have dated have been quite offended, and feeling that I did not like them, have quit asking me out. When I do finally meet the man I should marry, I shall want to give him all my love and affection, and I believe that the kiss will mean more if it has not been thrown to all the other boys too."

Incident Number Two is the story of a girl who did not believe in being true to her future husband. She thought she would win the favour of young men by yielding to their advances:

"She is a pretty girl, and she dresses well. She rarely lacks for a date in the middle of the week. She is never free on week-ends. But her dates come and go with the regularity of the ocean tides, and for the most part they are just as impersonal. Fellows date Sally for the single reason that she is well known as an easy mark.

"To be seen with her several times bolsters a man's reputation as a Casanova who knows his way around. But few fellows date her any longer than it takes to find congenial replacements all their own. The new girl may not be so attractive or stylish or all the things that Sally ironically owns up to, but her date will feel that she is his alone, not inclined to neck with Tom tomorrow as she did with Frank the day before.

"A good reputation may sound stuffy, but it is something to cherish. The decision is up to you. The average fellow never takes advantage of a girl he really likes."

A second important factor is choosing a congenial companion.

The problem of choosing a proper, congenial mate is very vital. During the period of courtship young people should mingle with one another and become acquainted with one another's dispositions. The young girl inclined to music who learns to play an instrument, or who sings, is more likely to find a good mate than one who sits at home refusing to go out in society.

The boy who participates in athletics is more likely to find a congenial mate than one who sits by the television or radio. In other words, associations are conducive to happy marriages because young folks become acquainted with one another and have more opportunity for choice.

Here, young people, let me sound a note of warning against "going steady" too young. It is true that a young girl finds in it a sense of present security so far as dates to public functions and social parties are concerned, and it may be the determining of a final union, but "going steady" too early in life is fraught with handicaps with which hopeful, fiery youth should not be subjected.

In the first place, young people are very susceptible—quick to "fall in love," and being immature in judgment, may not distinguish between fascination or passion and true admiration or genuine love.

In the second place, "going steady" limits, if not excludes, girls and boys from having the opportunity of becoming acquainted with one another. For example, dancing with the same partner during an entire evening proscribes the social spirit of the ballroom.

But the worst of early choosing to "go steady" is that it gives to the young man a sense of familiarity or ownership, and to the young girl, a feeling of belonging, a rapturous state

to be consummated rightly only by marriage vows. But when experienced by unbridled, daring youth, becomes like fruit plucked before it is ripe, something usavory, uncontributive to connubial joy.

Some day you may discover that your choice of your "steady" was premature.

Ever be mindful that following childhood, youth has other obligations besides choosing a mate or having a "good time." He must determine first of all what kind of character he will develop. He must decide what his trade or profession will be, and if and when he chooses a wife, how he will support her and the children.

"Going steady" may so enchant the couple that these other associated obligations may be given too little consideration.

The third ideal I name as contributive to the happy marriage begins when you kneel at the altar, each covenanting to be true to the other. A man who gives his word, if he be honourable, is bound more than when he signs a contract, because his word is his bond, and so is that contract of marriage, and particularly when the couple kneels in the House of the Lord, signifying that each is worthy of the other.

The young girl knows that he to whom she gives herself it just as worthy of fatherhood as she of motherhood, and she is justified in thinking so. Each is free from any memory of the boy who "had his fling." It is a glorious feeling to know that each is only for the other.

Marriage offers an opportunity to share in the love and care of children, the paramount purpose of marriage. "Without children—or without believing that children are important—marriage is incomplete and unfulfilled."

True, children take time, give trouble, and require more patience than we sometimes have. They interfere with freedom, good times, and luxury. But the children are the real purpose behind marriage. If we do not put the proper value on parenthood, we are not emotionally or socially ready for marriage.

Young people, marriage is a relationship that cannot survive selfishness, impatience, domineering, inequality, and lack of respect. Marriage is a relationship that thrives on acceptance, equality, sharing, giving, helping, doing one's part, learning and laughing together.

Violation of the marriage vows proves the violator to be one who cannot be trusted, and "to be trusted is a greater compliment than to be loved."

Always keep in mind the fact that the covenant you make is a fundamental factor to your happiness in marriage.

So, thus far we have as contributing factors in marriage, **(1) A Good Reputation, (2) A Congenial Mate, (3) Honour at the Marriage Altar.**

A fourth factor is self-control in the home. During courtship, keep your eyes wide open, but after marriage, keep them half shut. What I mean by this may be illustrated by the remark of a young woman who said to her husband, "I know my cooking isn't good. I hate it as much as you do; but do you find me sitting around griping about it?" This "griping" after marriage is what makes for unhappiness. A wise mate learns to control the tongue.

"Boys flying kites haul in their white-winged birds—
You can't do that when you are flying words.

Thoughts unexpressed sometimes fall back dead,
But God himself can't kill them once they are said." (Will Carlton).

Do not speak the complaining word; just walk outdoors. I once heard of a couple who never had a quarrel, for they decided that whenever one lost his or her temper he or she would go out and take a walk. He spent most of his time walking.

A fifth contributing factor I name is courtesy. During courtship each is pleased to anticipate the wishes of the other, and, within the bounds of propriety, to take joy in granting those wishes. Too many couples look upon the covenant at the marriage altar as the end of courtship.

It should be the beginning of an eternal courtship, and that means the same consideration in the home for the wife that was given to her as a sweetheart in courtship; the same consideration for the husband, even though he sits behind the paper in the morning and doesn't say a word. Life becomes hum-drum, but that " hum-drum " is broken if we remember that " if you please," " thank you," and " pardon me," are just as appropriate and as much appreciated after marriage as before.

In the home blessed with children, children seeing father courteous to mother, and mother to father, partake themselves of that attribute, just as they breathe the air of the home, and thus become refined and cultured children, for the essence of true culture is consideration for others.

Do not forget, when difficulties arise, when debts begin to pile up and taxes have to be paid, when babies require coddling and perhaps feeding at night—that courtesy after marriage is a contributing factor toward harmony and peace in the home.

Under this heading of self-control indulgence in tobacco, failure to master appetites for alcoholic stimulants, have been a source of unhappiness in otherwise happy homes, and changed into tragedy many an otherwise useful life. In courtship and marriage neither taste tobacco nor tipple in strong drink.

Nothing is more becoming in a great man than courtesy and forbearance.. Be punctual with your wife and with your children. If duties detain you, do not hesitate to apologise and explain. Punctuality and consideration after marriage are important factors of a congenial home.

I conclude by giving you a glimpse of the significance of an ideal marriage ceremony. The bridegroom kneeling at the altar has in his heart the dearest possession that a husband can cherish —the assurance that she who places her hand in his in confidence is as pure as a sunbeam, as spotless as the newly fallen snow. He has the assurance that in her purity and sweetness she typifies divine motherhood. Now, young man, you tell me, will you, whether that assurance, that complete faith and confidence, is not worth everything else in the world.

And equally sublime is the assurance the young girl has that the man whom she loves, to whom she gives herself in marriage, comes to her with that same purity and strength of character which she brings to him. Such a union will indeed be a marriage ordained of God for the glory of his creation.

This is your heritage, Youth, as you contemplate an eternal partnership, and I pray that you may realise it, and find the true joy and happiness of such a cherished ideal, in the name of Jesus Christ. Amen.

The Importance of Religion

by
Marion D. Hanks
of the First Council of the Seventy

A FEW years ago two young men were executed by a firing squad at a western state prison for a brutal murder. Just before their deaths they issued a statement which included the following:

"Inasmuch as we have only a few hours more to live we wish to make a public statement.

"First, we do not protest against being punished. We are found guilty of a serious crime.

"In the second place we wish to say, in partial excuse for ourselves, that we did not have a fair chance in life. Coming from broken homes, we grew up in neglect, denied parental care, affection and guidance.

"Religious training would have pointed us in the right direction, but we were not taken to Sunday School or to Church services. While in prison during the long years of waiting we have tried to build up in ourselves what was lacking.

"May our tragic lives and ending serve as a warning to all—young and old."

Many people were sad about that tragic ending, for it truly was a sobering warning to parents, and to those who will someday be parents.

Can a good home mean so much? Do religious training and church activity matter so much? Let's think for a few minutes about that.

Years ago a teacher asked a group of us in a class to help him list on a blackboard those things which help people to be happy, and in another list those things which lead to unhappiness. We then considered each list and talked about the importance of our religion in helping us to enjoy the good things and to avoid or overcome the others.

What would you put on such lists? Probably about what other sincere young people have, for the suggestions are usually about the same. The list of things people need to be happy always includes friends, health, education, work, freedom, and achievement. Service to others is usually on the list, and also getting along with the family. Self-confidence, self-discipline, and faith in God are often added. Many fine young people have learned early in their lives that to be happy a person must know what is right and have the courage to do it.

The opposites to these suggestions usually are on the list of things which bring unhappiness and failure.

Imagine that we have such lists before us as we talk. Think about each suggestion—friends, health, satisfying work, achievement, etc. Does the Church help you to obtain these things? Does it help you to avoid failure and unhappiness? Have you realised how wide are the interests of the Church, and how it can help to bless and strengthen you?

To enjoy true happiness one must understand that his life has meaning and purpose. He must have a clear outlook on life. The Church helps us to find the purpose of life and thus assists us to avoid the confusion that keeps many from being happy. Through the Church we learn of our relationship to God, and learn reverence for Him.

But the Church has more for us than the great eternal truths about God, Christ, man and the world we live in. It touches every part of our experience. It helps us to have high ideals and to set high standards and to want to do what is right. It helps us to build good character. The Church is a place to find worthwhile companions and lasting friends. It teaches us to love others and get along with them.

The Church helps us to develop clean minds and strong healthy bodies. It has something to say about good citizenship, and it is interested in our economic welfare. It helps us to enjoy good and beautiful things. It even influences what we eat and how we dress!

I once heard a college professor who was an active Church member tell a group of other teachers about his religion, at their request. Many of them thought of the Church only as a place to which one went for an hour on an occasional Sunday to listen to someone else sing and preach and pray. He told them that his religion was the most important thing in his life, and said: "The most important thing I know about the Church is that it blesses me with the opportunity to participate, to gain knowledge, to serve and to worship. It enriches my whole life. It includes all the goodness and truth I have learned in all my studies. It supplies what nothing else can, the values which help me understand how science, art, and philosophy are to be used.

"My religion," he said "influences the way I feel about my family, my students, my work. It gives me a guide to moral behaviour. It affects the way I act when I am away from my home and family, when I am at the country club Saturday night as well as when I am attending a meeting Sunday morning. To me religion and life go hand in hand."

I once met a young man who was looking for what the teacher had found. He had read from the Bible the words of Luke describing the years in the life of Jesus between ages 12 and 30: "And Jesus increased in wisdom and stature and in favour with God and man." This young man wanted to "increase" in the same way. He wanted to develop his mind and his body, to make friendships with good people, to get spiritual understanding. He wanted to worship in a church that not alone encouraged him to "believe," but taught him what to believe and showed him how to live happily. He said he wanted a testimony that would help him to want to do the will of God.

In the Church my young friend found what he was looking for. He found his answers, friendships, standards, and ideals, a guide to conduct, and the inspiration to want to live a clean life.

And what of you, young folks? Ideals, standards, friends, faith—these are indispensable to your happiness and success. Where will you find them? There is no place but the Church. There will be help from a good home where religious faith, activity and example are found. The school and community can assist, but

in the Church you will find the leadership, principles, programme, priesthood, and the inspiration to satisfy these great needs of the individual.

The purpose of the Church is to help you find happiness in this world and in the world to come. This you can achieve through learning, living, serving, and sharing the Gospel of Jesus Christ.

Choose Well Your Companions

by
Marion D. Hanks

ONE of the most important choices any of us ever make in this life is our choice of the companions with whom we shall share our time and lives.

Thoreau said of good friends and wholesome companions, "The virtues we appreciate we to some extent appropriate." If we are so wise and fortunate as to have companions who have the virtues that can help us to become the kind of people each of us would really like to be, we are greatly blessed. Companions can do wonderful things for us. If they are happy, generous, thoughtful, honest people, we will very likely be that way when we are with them and will be more inclined to be so when we are absent from them. If they habitually use clean and decent language we will likely talk that way, too.

If our companions are prone to kind and noble thoughts, they will in all likelihood help us turn our thoughts in that direction also. If their habits are sound and sensible we will be influenced towards such habits. If they do things that are wholesome and constructive, we will likely go along. Someone once said that it would not be difficult to think clean thoughts and behave modestly and talk respectfully if we were walking down the street with President McKay.

Yes, companionship matters. Companions can do many favourable things for us—or some things that are not good to us.

The crowd we are in can provide an environment of ideas that are unworthy or evil. They can use bad language that stays in our minds to our detriment. They can put us in touch with bad habits and tempt us and perhaps lead us to do things, were we by ourselves, we would never do nor think of doing.

In short, companions can do a great lot for us, or something very significantly unpleasant to us. It matters very much with whom we choose to spend our time.

I remember clearly the day a young replacement came aboard a ship upon which I was serving in the Pacific. He was a very capable boy, cheerful, and friendly and popular among the crew. He seemed to have a fine potential for leadership, and to have everything about him that suggested the promise of a successful and happy life. Then one day I began to notice a little change in Tommy. It was about the time he started to associate with a group of men that liked to gather on the fantail of the ship to talk about their latest conquests ashore, to tell evil stories and talk foul talk and seek to impress the younger boys that they were important and commendable people because they had done much that was evil.

At first Tom would have little to do with them, but then as our circumstances aboard ship brought us more closely together, I observed that he began to spend a little more time on the fringe of the group. He reacted somewhat negatively and even defiantly to any suggestions made to him about the dangers involved in such an association. He was, he said, a "big boy" now. He would choose his own companions and make his own decisions.

One day in a foreign port Tommy made his first excursion ashore with some of his new friends. When liberty time was ended they were still away. Thirteen hours after Tommy was due at the ship he was dragged aboard between two shore patrolmen, his uniform was filthy, his face bruised. In due time the individuals in the group were all tried before courts martial. Tommy was found guilty of absence without leave, drunkenness, resisting arrest, and other charges. There went into his service jacket as a permanent record of that night's activities, notations of the imprisonment and loss of pay to which he was sentenced.

As we sat talking for a few minutes before Tom was taken ashore to be confined, he said something to me I could never forget. Through his tears and heartbreak, "What will I tell my mother? What will I tell my girl? What will I tell my friends?" He said the only thing he could remember from his whole experience was going into a tavern with some of the men and accepting one drink. In their desire to get Tommy in the same class with themselves his companions had drugged his drink and deliberately put him into a tragic circumstance of having done all that he had done that night without a single conscious recollection of one step of it! He really hadn't meant to do any of the things he did. His only conscious mistake was to choose bad companions, to stubbornly and rebelliously refuse to follow counsel.

I am sure Tommy has never again underestimated the importance of choosing carefully the companions with whom one shall spend time, or of accepting counsel from those of wider experience.

The problem my young friend had with his companions is not unique. Thousands of others have found themselves in familiar difficulties. They have been hearing—and many of them refusing to accept—good counsel on the matter through all the generations. Listen to the writer of the Proverbs:

"Enter not into the path of the wicked, and go not in the way of evil man. Avoid it, pass not by it, turn from it . . . For they sleep not except they have done mischief; . . . unless they cause some to fall. The way of the wicked is as darkness; they know not at what they stumble." (Proverbs 4: 14, 15, 16, 19)

There is another incident I would share. A time ago a lovely Latter-day Saint high school girl was invited to attend a party. Because those who invited her were seemingly sound and attractive and desirable companions, my young friend—let's call her Gerry—was thrilled and happy at the invitation. She wore her best dress and had her hair fixed and meticulously groomed. When she arrived at the party she found a large group of girls, all freshmen or sophomores in high school. Soon the cigarettes were brought out and everyone began to smoke—except Gerry that is. A little while later a sixteen-year-old girl began to open bottles from a case of champagne which her father had provided. Again everyone—except Gerry—began to drink.

Right from the beginning it seemed that all eyes were on Gerry because she alone in the whole crowd wasn't indulging. At first they coaxed her. And they began to make sneering remarks and after a time openly mocked her. Gerry didn't feel very good about all of this. She was uncomfortable and unhappy and sorely tempted to go along with the crowd, simply because she did not want to be laughed at and to be so alone. But Gerry had ideals and a mind of her own. She had the courage to do what she knew was right even though she was alone. Finally she left the place in tears, accompanied by their smirks and laughter.

At home she sobbed out the story of the unhappy experience and was comforted by a grateful mother who thanked the Lord through her tears that Gerry had had courage to turn away from the crowd when the crowd was doing that which she knew was not good. And what of Gerry? Now the lovely wife of a worthy companion, mother of a fine little family, she remembers her hour of decision and fervently thanks God that she had sense enough to do the right thing.

There are so many stories like these—and also almost countless incidents where a young person has gained faith and strength and courage from a wholesome group of companions who have a sense of values and high ideals and the wisdom to live according to them.

Wonderful young folks, be careful whom you choose to share your time and life with. Be careful with which crowd you travel. Be wise enough to realise that the crowd is very often wrong, that crowds don't think. Individuals can think their own thoughts, make their own decisions, choose their own conduct, in spite of what others in the crowd chose to do. That the majority or even all the others in a crowd choose a certain course of conduct doesn't make it right. If you can't join a crowd in clean fun and decent talk and actions that you know are worthy of you, then you have the courage to leave the crowd.

Give your associations and your loyalties to those who bring out the best in you, who help you to be better, who are good for you. Be wise enough to know that no worthwhile companion, and certainly no true friend, will ever lead you into temptation, give unrighteous stimulation to that side of your nature that needs discipline and control, or help you to make memories that can only bring shame or sorrow.

Realise, as a wise man said, that "Men tend to take on the characteristics of the company in which they travel." Do all you can to lift others and strengthen them and help them

(continued on page 126)

An MIA Special Section

Mutual Objectives

by Mark E. Petersen

Elder Mark E. Petersen is a member of the Council of the Twelve and is an Adviser to the MIA

IT is vital to the success of each one of us that we know where we are going.

It is equally important to the success of the organisation we serve to know where our objectives lie, and how we may achieve them.

Just as the gospel has as its great over-all objective the salvation of souls, so each division of the Church has its particular part to play in reaching this final goal.

The MIA is one of the vital factors in the Church with a specific programme intended to achieve particular results.

To work in this organisation, then, one must know its purposes, and the means by which they are to be reached.

The Lord by revelation has taught:

"Let every man learn his duty and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand." (D. & C. 107:99-100)

The programme of the MIA is such that we cannot successfully carry on without understanding it fully. Regardless of the department in which we work, we must know the programme, we must apply it, and we must convert those under us to its values.

There is a tendency with some to permit their own private views to prevail over the established programme, and at times they go off on tangents. They introduce irrelevant matters which "get us off the track." When they fall victims to such situations they lose sight of our objectives, and actually fail to reach them.

It therefore becomes essential to each of us to know what is expected of the programme and of us who implement it, and to so discipline ourselves that we will follow through as intended by our leaders.

So let us keep our objectives in mind always and remember continually the means by which we are to reach our goal.

obedience

by
George Q. Morris
of the Council of the Twelve and Adviser to the MIA

SUNDAY evening, January 3, 1960, President David O. McKay in an inspiring and moving address before the thousands of listeners who filled the great Tabernacle in Salt Lake City, inaugurated a great programme to be carried out among the people of the Church throughout all its stakes and wards and branches in the world, for all the people of the Church to strengthen and uplift and enrich the homes and the lives of the parents and the youth of the Church everywhere. Besides the thousands gathered in the great Tabernacle, upwards of five thousand other groups throughout our nation and Canada, by means of radio and leased wires, were thrilled by this message. During many weeks to come, a number of the General Authorities are to deliver messages to these groups scattered over the Church, in this country and Canada, who are to assemble in firesides and discuss the messages that are given.

During the coming months at Stake Conferences, special meetings and programmes are arranged for parents and the youth of the Church and the priesthood and auxiliary leaders, who are to carry out this programme to strengthen and spiritualise home life and the lives of all individuals—parents and children. Special equipment will be used for the teaching of the gospel in the homes and printed material will be distributed in the homes and to individuals to make more effective this great movement.

It is significant and impressive to see united in this great project, taking part in it and contributing to its success, the First Presidency of the Church, the Council of the Twelve and all the General Authorities of the Church, all stake presidencies and high councils, bishoprics with their priesthood quorums, and priesthood leaders, and all the auxiliary leaders of the Church. All these are now united to maintain our principles and standards and to strengthen and stimulate the great work of the Church throughout the world.

The true and living Church of Jesus Christ and the fullness of his gospel of salvation has been in our day restored to the earth and is spreading rapidly around the world. As Church officers and Church members, parents and children, we have the solemn admonition from the Lord who has

declared, " I am the light and the life and the truth of the world," that we should so live the gospel and carry on its activities that " our light should so shine before men, that they may see your good works and glorify your Father which is in Heaven." (Matt. 5: 16) As partakers of this last gospel dispensation it is incumbent upon us and all who shall become members in the future, to know and live its principles and maintain its standards of faith, honour, integrity, virtue and purity before all men. This Church is a great and divine teaching and training organisation in all its plans and activities. All that we do in the Church, directly or indirectly, is:

" For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

" Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4: 12, 13)

In this vital work the parents of the Church are united under appointment and assignment, in priesthood quorums and in the organised activities of the units of the Church and in auxiliary activities, to administer the affairs of this growing Church, that reaches intimately into the lives of all the people for their welfare and benefit.

Our youth are given special attention in our priesthood activities and in our four great auxiliaries, and our extensive and effective Church educational system so that they may be trained in a knowledge of the gospel and the living of its principles and the maintaing of its standards.

One of the most powerful agencies in the Church for the development of our youth is the great missionary system, in which nearly six thousand of our young men are now labouring, scattered over the world, preaching the gospel and establishing the Church in its various activities. This is a powerful factor in developing among these young men faith, leadership and devotion in serving God and bringing to pass His great purposes.

This preaching of the gospel to the world has always been considered by the leaders of the Church as one of the most important obligations we have to discharge. And from the very nature of things, as the Church grows so rapidly and increases in number into the millions, the leaders of the Church and the men and women of the Church are the ones bearing the burden of the administration of the Church affairs in its nearly three hundred stakes scattered all over the world, and in its thousands of wards and branches being built up, and in its far-flung missions always growing in number and efficiency. The result is that this great important missionary work is entrusted to the youths in their early twenties, in the main, and apparently the oncoming youths as they reach twenty years of age must be called upon to carry on this ever-increasing labour in ever-increasing missions throughout the world. This all points to the pressing need of this great endeavour now undertaken to strengthen and spiritualise our homes, our parents and our youth. It emphasises the need for our youth to be alive to the obligations resting upon them to carry on this tremendous work that is to be accomplished and to glory in the privileges they have in serving in this sacred labour, and for us all to be keenly aware of the great programme of training and teaching that is to be done among parents and

children all for the glory of God and the salvation of the world, for there is no other power by which salvation can come to the world and permanent peace and goodwill exist, except through the gospel of Jesus Christ, the Creator and Redeemer of the world. And His work to this end may be carried on only by those who believe and obey Him and who have the fullness of His gospel. For the many so-called gospels made up of some of its truths mixed with the philosophies and doctrines of men, cannot bring salvation to the world. It is only the fullness of the gospel of Jesus Christ, preached and administered by those who have divine authority, that has in it the power of God unto salvation.

I desire to call particular attention to one principle that is involved in this important programme that we are carrying out that will determine whether or not it can be effective. All these extensive organised activities may be launched and, in a way, go forward, but unless we can secure an acceptance of this principle our plans will meet with failure. This determining principle is a very simple one. With it in our lives we can attain all our hopes and aspirations in righteousness. If there is anything needful for our welfare and our happiness and our complete joy, through this principle it may be obtained. Without it, nothing we do can be of lasting and permanent benefit towards reaching our ultimate objectives. " Man is that he might have joy." Without this principle it cannot be attained. No matter what our success of attainments may be in worldly and temporal affairs, no matter what acclaim we may receive from our fellow men, no matter what success or prestige or fame we may have, based upon a life in which this principle is absent, all will be failure. This principle may be taught in a sermon of five words which is short enough for all to remember and it covers the whole field of human endeavour and human destiny. The words are these. KEEP THE COMMANDMENTS OF GOD. The principle is *obedience*. This principle is at work every moment of our lives, as it is accepted or rejected, to build up or to destroy; to bring joy or to bring sorrow; to bring success or to bring failure. The Lord has set forth this principle most beautifully and impressively in this scripture. It is so simple that a child can understand. It is invincible and unalterable.

" He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." (D. and C. 93:28)

The opposite or the negative of this principle is also simply and impressively given by the Lord. I quote them together because they should always be linked together and always remembered, for the negative is also always at work. Nothing can stop it or interrupt it.

"And that wicked one cometh and taketh away light and truth, through DISOBEDIENCE, from the children of men, and because of the tradition of their fathers." (D. & C. 93:39)

" If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall WALK IN DARKNESS." (D. & C. 95:12)

Here we have set forth obedience and disobedience, which is at the core of the splendid undertaking that is under way and in which we are deeply concerned.

In the first instance it is a constant inflowing of light and truth and in the second instance a constant outflowing of light and inflowing of darkness.

And what is it that flows out? It is INTELLIGENCE. The Lord reveals this truth in Section 93.

"*The glory of God is intelligence, or, in other words,* light *and* truth." (D. & C. 93:36)

Obedience has been called the first law of heaven. It brings to us intelligence which is the glory of God. It is His light and truth that sanctifies us and perfects us and is the determining element of our lives from childhood to the grave, and it should remind us that intellectually, mental and philosophical attainment, with many skills and arts that give prominence and bring acclaim may be devoid of light and truth. That is the only true intelligence. The Lord Jesus Christ was considered a very humble figure so far as His daily life was concerned in His own time and locality. His travel was extremely limited; He had no wealth, not even a home of His own. His friends gave Him food and clothing. He wrote no books, painted no pictures, achieved no industrial success, had no standing in the society of His time, nor among the leaders of His time — social, political, literary, nor artistic. His formal public work was done in three years. He associated with the poor and the humble. The so-called great and the wise, the leaders of His time, disputed Him, abused Him, denounced Him and crucified Him. But He is the only man that ever lived who was a perfect man, a perfect gentleman, without a fault and with nothing lacking and who was fully and perfectly intelligent. For true intelligence is light and truth and He proclaimed Himself the "light and the life and the truth of the world" through whom all truth, directly or indirectly, has come. He is our pattern, our Teacher, our Lord and our Master, our God and our Redeemer. Into His hands the Father has given all things. It is Him we are to serve and obey. It is for the accomplishment of His work that we are consecrating our lives, our means and our ability.

In the light of these truths our objectives as a Church and as Church members and as individuals, may be plainly discerned. And the principle of obedience places the full attainment of our objective, as individuals, within our reach, through the power and the mercy of our Lord and the gospel of Jesus Christ. May it not be possible for us to gain for our youth the sincere acceptance of this principle?

These things I have referred to can be a sure guide to us in our lives. Through them we may appraise our actions and our attainments, our degree of success or failure. We go to our universities and our colleges. We know we are facing examinations and tests. If we are normal we go to school determined to pass successfully these examinations and receive a certificate of graduation or a degree of one kind or another. How are we getting along in this university of life? How are we preparing for the final tests and examinations? Are we to receive certificates, honourable mention, degrees of various kinds that we are seeking? We can easily determine that in the light of this revelation given through Abraham:

"*And we will prove them herewith, to see if they will do all things, whatsoever the Lord their God shall command them.*" (Abraham 3:25)

In the light of this great revelation our appraisal of ourselves may be easily made. Are we keeping the commandments of God?

The question of passing our tests or attaining the degrees which we are

seeking is different in the university of the world life which we are attending. The other universities to which we may go have specified terms for the completion of our studies and we can work to that end, maybe through a period of years. In the university of life, no time is set for the completion of our work. It may come any day. Each day's appraisal of our work is what we must be concerned about. We have no guarantee of the length of our life in which we may accomplish the work for our degree. Our condition and standing each day in life depends upon the degree to which we are keeping the commandments of God, or neglecting so to do. If we are truly intelligent we will attain our passing mark day by day by living and serving God and keeping His commandments and advancing His cause in the earth. In that way we can make sure that we will receive our proper degree by passing the required tests. But there is no other way.

It is most important that in our youth we understand these great principles, the nature and purpose of life, the means of attaining success in it. The Lord has clearly taught that those who will follow in His discipleship shall know the truth and the truth will make them free. Our youth as members of this great Church know the life that is set out for them. They know the preparation necessary for it. They know how to qualify themselves to carry out successfully this work. They should glory in their privileges and opportunities. The youth of this Church should know that great truth and wisdom and knowledge does not need to wait for age, but youth may have the wisdom of the ages in the truths of heaven in their teens and early twenties, and that their lives can conform to it and that their mission is to carry that truth to all nations, to the youth and to the aged. That is within their power. Indeed it is their duty to become strong and mighty in their youth and truly intelligent through knowing and keeping the commandments of God. The Lord has proclaimed :

" The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow men, neither trust in the arm of flesh—

" But that every man might speak in the name of God the Lord, even the Saviour of the world ;

" That faith also might increase in the earth.

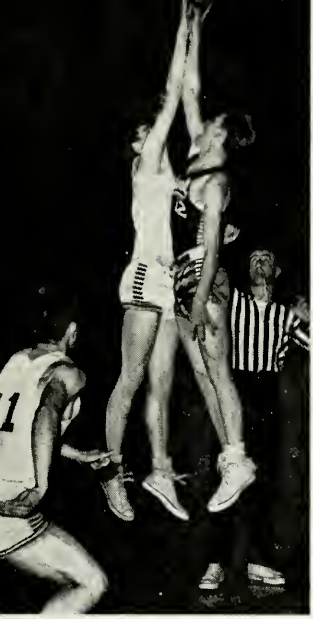
" That mine everlasting covenant might be established;

" That the fullness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D. & C. 1 : 19-23)

So let our youth strongly resolve to serve and obey Jesus Christ, the Creator and Saviour of the world, the Son of the living God, into whose hands the Lord has given all things, that they may be saved and to His honour and glory let us bear this message of salvation to all the world by word and by example, letting our light so shine that men will glorify their Father in heaven, and let each of us always govern our own lives by these eternal principles acting upon this admonition from the scriptures :

" Let us hear the conclusion of the whole matter : Fear God, and keep his commandments : for this is the whole duty of man.

" For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. 12 : 13, 14)



The largest basketball competition in the world is a part of the vigorous MIA programme

The MIA Story

by Bertha S. Reeder
General President YWMIA

A winsome quartet from an MIA "Roadshow." Roadshows are short musical shows written, produced and directed with much fun by the young people

PRESIDENT Brigham Young organised the Young Women's Mutual Improvement Association in 1869 and the Young Men's in 1875. At first the Young Women's was called the "Young Ladies' Retrenchment Society." President Young had in mind that the young women should be less wordly in their dress and more modest and so he asked them to retrench. Also, he wanted them to have ample provision for religious and character-building lessons and for spiritualised recreation. Even while the pioneers were making the trek across the desert, he had them writing songs and singing. At nights they held square dancing and also put on many plays which helped distract their minds from the heart-breaking experiences they were having.

When the Young Men's organisation was started it was then decided to change the name of the Young Women's to Young Ladies' National Improvement Association. However, by 1904 there were organisations outside of the United States and it was then decided to change the name to international. But before this could be accomplished it was changed just to Young Ladies' Mutual Improvement Association thus coinciding with the Young Men's. Later on the word "Ladies'" was changed to "Women".

Since its very beginning MIA has almost grown up like Topsy. It has been amazing sometimes how quickly new ideas have caught on and how they have spread throughout the world without notification from the general headquarters. Always the idea of the Mutual has been to provide the young people with ample opportunities to develop their talents, that as they grew they might assume positions of leadership themselves. Therefore, each year study courses have been prepared. They have included religious subjects

and character-building subjects. In addition there have been manuals prepared to provide instruction in the recreational arts, dance, drama, music, speech, and sports. These of necessity have had to be very basic because the instruction within them has for the most part been carried on by people who have not had specific training in that line. Yet the glorious festivals in the various activities which take place throughout the Church yearly and which culminate in a June Conference, testify to the fact that even inexperienced and untrained leaders with the help of their Heavenly Father can produce excellent results.

The dance programme includes instruction in square dancing, mixers and floor-shows, and young people are urged to create their own original dances. Ballroom etiquette is stressed among the younger groups and many times a year every ward and branch and mission and stake give the young people opportunities to meet other young people through this recreation. This past year in the missions, approximately 2,000 branch dances were held. Church-wide there were almost 20,000 ward or branch dances held and over 4,000 dictrict or stake dances and almost 10,000 young people demonstrated their dancing ability at the June Conference Festival.

In drama each year many plays are read in order to find one-act and three-act plays which can be put on in our wards to encourage the people of the Church and also give them entertainment. We are very careful to "clean up" any plays which we use of a general nature so that they coincide with our standards. This coming year the June Conference will show winning one-act plays from all of the districts of the Church and we imagine that most of the missions will have a similar festival of one-act, three-act, and Roadshow presentations in their conferences. In this connection, playwrights are encouraged also, as each year there is a contest where money prizes are given to plays that are chosen for publication.

In music we prepare a repertoire each year for the people to learn Church-wide so that no matter where there is one of our organisations, they will be singing approximately the same music as the others. This too will culminate in a series of festivals in every ward and stake and every branch and mission this coming April. In June, representatives from these will meet in the tabernacle to present a gigantic music festival, which at present we think, will have four or five performances. During the past year over 80,000 young people have participated vocally in our MIA programmes and 27,000 in instrumental presentations.

In the field of speech, we think that we have one of the very best handbooks in the whole world. In fact, many of the colleges and other church organisations are using our Speech Handbook as well as our Music and Dance and Sports Handbooks for their own purposes. In speech we find a great many talks, debates, readings and retold stories being given, and over 50,000 young people participated in one or more of these areas this past year. One professor in an Eastern college stated that he could always tell when he had a "Mormon" in his classes because of the fact that they were able to stand on their feet and speak so fluently without previous preparation or notice. We are sure that the training given in MIA helps a great many missionaries also to be better speakers.

In the field of athletics and sports, we have the largest basketball league in the world for the young men and although the sports programme for the girls is comparatively new, that too is increasing and growing with leaps and bounds so that we may be able to say almost the same of the young girls sometime in the future. At present, both the young men and the young women participate in such sports as basketball, volleyball, softball, tennis, golf and swimming.

It is interesting to note that each year a basic handbook is prepared for each of the age-groups as well as each of the activities. Sometimes these books are used for three or four years when they are basic, but in addition in such cases, there will be a yearly supplement to give the current programme. This past year over 32 such manuals were printed and each year there is usually a similar number.

Looking to the future, we feel that all of the good things that have been begun in MIA will continue and that in addition more and more responsibility will be given to our MIA leaders and young people. For instance, a giant Fireside has just been concluded wherein the various stakes were organised through the MIA leaders into groups where possible and where that was impossible, because of distances, one stake had its meeting together with all the wards coming in, where President McKay spoke to approximately 250,000 people at once. He spoke in the tabernacle which was jammed with young people from just eleven Salt Lake stakes, the other Salt Lake stakes meeting in their respective meeting places. His message was sent by direct wire to the other spots. In many places in the East where their time would be too early in the afternoon, according to our broadcasting time, a tape of President McKay's message was mailed to them in advance.

Young people also spoke on the programme and each unit provided its own music, usually a youth chorus for the programme. Following this, there will be a series of 12 weeks of Firesides wherein messages from the General Authorities will be given by way of records to small groups within every ward in the Church. All of this has been organised and instructions sent out to the field through the MIA and the MIA leaders have carried it on. Already many requests are coming in to the General Offices asking that the missions might be allowed to have this same programme for their young people and it is hoped that enough missions will request this of the missionary committee, so that the tapes and records can be made available for the missions in the near future.

In conclusion, may I just say one word directly to your mission. It has been amazing, the growth of the MIA in the British Mission the last few years. Reports are coming in more promptly, more complete, and are mirroring better activities and classes within the branches. We cannot compliment you MIA leaders too highly on the splendid work that you are doing. Along with that, of course, we send our best wishes for the future and our hope that no success will minimise your efforts to improve and extend the MIAs throughout the British Mission. May each leader and each member be blessed to carry on the work of our Heavenly Father as He would want it done. God bless each one of you!

L.D.S. Scouts on their way to Church Boy Scout Jamboree, 1951

on the Lord's path

by Doyle Green
Managing Editor
The Improvement Era

IT was Saturday night in the big sprawling city of Los Angeles, California. The Church was in the midst of a three-day MIA conference, in which thousands of young people and their leaders were participating. The events were similar to those held at the MIA June conference in Salt Lake City each year—training sessions for leaders, a huge dance festival, and numerous other activities. They were, undoubtedly, not unlike the events the young people of the British Mission will enjoy at the great youth conference to be held in June.

The last activity Saturday night had been a mammoth speech and music festival in the world-famed Hollywood Bowl, performed before a large audience in an unsurpassed setting out under the stars. Young singers, musicians, and speakers had given an inspirational and unforgettable performance, which thrilled the Church members, city officials, and the hundreds of visitors who were in attendance.

This event was the culmination of many long weeks of practice in individual wards, branches, and stakes. But what a glorious experience for our young people meeting others with high ideals and aspirations and being supervised and directed by competent and devoted leaders, and then to join together to praise God in song and speech. Words cannot picture the joy, the beauty, and the inspiration of that sacred occasion.

I had witnessed many similar festivals, but the one described above stands out in my mind so vividly, I am sure, because of other events of that same Saturday night in Los Angeles.

1,500 singers from the youth of the Church at Hollywood Bowl

Immediately following the festival, I joined company with two members of the Los Angeles police force, who were assigned to the Juvenile Vice Squad, and for several hours we visited young people in trouble.

One who has not had the experience and actually witnessed with his own eyes cannot comprehend the depths to which humans, even young humans, can fall. Into the cheap night-clubs, we went, into tne dimly lighted dance-halls, into police stations and hospitals.

"This boy," they would say, "is only sixteen, but already he is a chronic alcoholic."

"Nearly everyone of the young people in this dive," I was told, "are known to be users of marijuana or heroin. We have arrested most of them time after time."

"See that young man in a stupor sitting at the counter? He is a heroin addict. He won't last longer than a few months. We have never known a person to break that habit."

And so the frightening experience and horrifying stories continued. And they were all about the same. The young people get into bad company. They start to smoke and drink. From there it is only a matter of a short step to acquiring the narcotics habit, and then they are really caught in the devil's trap. The stuff is so expensive and the desire that they develop for it is so great that they often turn to lives of crime to obtain the money to supply their needs. Finally they reach the point where they will do anything, including selling their bodies or committing murder, in order to get that "fix." Truly Satan "takes them by the hand and leads them carefully down to hell."

The great contrast between the ways of the Lord as exemplified in that great festival in the Hollywood Bowl, and the ways of the devil which I witnessed later that night, created an impression on me which I shall never forget. Would that every human could learn what I did without actually having to go through the horrifying and nauseating experience of seeing it firsthand.

The Mutual Improvement Associations have been given the charge by our prophets to look after the recreational and social needs of the people of the Church, and at the same time build testimonies and help them grow in knowledge and appreciation of the gospel, and develop a love for God and his work. Would that the young people in trouble, which I saw, might have been touched by the MIA programme earlier in their lives so that they could have been participating in that speech and music festival in the Hollywood Bowl, rather than utterly wasting their lives and damning their souls in those cesspools of vice, of sin, and iniquity.

The soul of every individual is important. The Lord grieves when any one of his children is lost.

He was only a shepherd boy, David, younger son of Jesse the Bethlehemite, but the Lord appointed him in his early youth to become king over Israel. Through his lineage the Saviour was born. Who can estimate the worth of a boy?

She was just one girl. She lived in a square, flat-roofed house high up in the hills of Nazareth. Yet, to her the Angel Gabriel appeared and told her that she was the most blessed of all womankind. She had been chosen to be the mother of the Son of God. Is just one girl important?

He was a boy fourteen years of age, but the Father and the Son appeared to him in answer to his prayer and called him to be the instrument through which the Church of Jesus Christ would be re-established on the earth. How much was the life of the boy, Joseph Smith, worth to mankind?

In the Church today, there are some 200,000 young people between the ages of twelve and twenty. They cannot all be kings or prophets, but they are our future General Authorities, stake, mission, district and branch presidents, bishops, counsellors, priesthood quorum heads, and auxiliary leaders and teachers. Given the right training and opportunities, each of these boys and girls is a potential leader and pillar of strength for the Church. Each is the potential head of a faithful Latter-day Saint family. The loss of one boy or one girl from the fold of Christ today may mean the loss of hundreds or even thousands in future generations.

What a great challenge the MIA has. During the years just past there has been an alarming increase in juvenile delinquency throughout the world. The tempo of already too fast living has speeded up, and the talk of our young people centres around intercontinental ballistic missiles, space platforms, and rocket ships.

But the challenge has been met. Emphasis has been placed on the needs of the individual, and the MIA programme now teaches some 180,000 persons. Activities are arranged so that every young person in the Church may have the opportunity of participating in sports and athletics, in speech, in drama, in dance, in music. The Scout, Exploring, Vanguard, Ensign, and M-Men programmes give young men from twelve years of age and up opportunities to improve their skills and their talents and grow in the gospel. The Beehive, Mia Maid, Laurel, and Gleaner activities prepare our girls to be home-makers—Latter-day Saint home-makers — and mothers. The Young Marrieds and Mutual Marrieds classes continue the training. It is a programme initiated by our Heavenly Father and carried on by revelation and inspiration.

How well is the programme working?

A stake president reports that thirty-three people in his stake joined the Church in one year recently because they became interested in the gospel through the programme of the Mutual Improvement Associations. In a ward in that same stake, two missionaries formed the nucleus of an M-Men basketball squad on which seven non-members also played. All seven became converted and were baptised, and five of them filled missions. Some of these young men learned to pray while bowing their heads with their team-mates in dressing-rooms before games.

A mission president writes: "In the mission, athletics and sports are regarded as essential factors in our proselyting. I am thinking now of a branch which received its organisation and most of its members from among the baseball fans of our team in that area."

During a recent summer more than two thousand LDS Scouts and their leaders from the United States and Canada participated in the national Scout Jamboree. Religious services at which Church authorities spoke, and visits to Church historical spots were important parts of that rich experience.

An Explorer leader in an Idaho

ward, with the close co-operation of his Post committee, in a few months of earnestly and prayerfully following the recommended programme, organised a Sea Explorer Post which became recognised as one of the top Posts in the Council. Activity replaced inactivity among the boys. Attendance at meetings jumped from two or three to eighteen or twenty.

the various events. His mother tried to influence him not to go to MIA and associate with "Mormons," but he would not be persuaded. Rather he finally prevailed upon her to attend a Mutual meeting and some M-Men basketball games. Both of them subsequently joined the Church.

A stake MIA superintendent in Nevada was recently invited by stake

Huge dance festivals with thousands of participants from hundreds of wards and branches are a highlight of MIA

During a recent basketball season the captain of one of the M-Men teams which had won a berth in the all-Church tournament, asked if his team's schedule might be adjusted so the team members could go through the Salt Lake Temple with one of the group who was getting married. The entire squad accompanied him through a temple session.

In California a young man enrolled in the MIA so he could participate in

authorities to baptise six converts who had become interested in the gospel through attending MIA.

These accounts and hundreds more like them are matters of record. We have been thrilled with the stories coming out from the British Mission. But could the untold stories be gathered together it would undoubtedly be found that the programme of the MIA affects for good the lives of every person it touches.

Mutual with the Maoris

by Robert L. Simpson, President of the New

THE story of the Restored Gospel in New Zealand is largely an MIA story. Few people in the world have responded to the Lord's plan of mutual improvement as rapidly as the Maoris of New Zealand. These are a happy people, ready to burst into song and dance at the slightest suggestion. Many Maori converts can trace their first interest in the Church directly to an activity of the MIA.

Side by side with the Polynesian love for rhythm and harmony, is a simple faith that is refreshing in a world of complicated theories and philosophy. Matthew Cowley has had much to say about the faith of "his" Maori people. He has publicly expressed his thankfulness to them for the influence of their great faith in his life. There are scores of us who share this gratitude.

Some of the finest singing in all of the Church has come from the MIA in New Zealand. For more than 50 years, the Semi-annual Conference of the Mission (Hui Tau) has been the time and place for the Saints to culminate each year's MIA programme in the form of a grand festival of cultural arts. Music has always been a highlight of Hui Tau. As many as 500 voices have joined together in a combined mission choir. How thrilled were President McKay and other visiting authorities, as the Maori saints so adequately expressed their feelings in music at the dedication of the Temple here. Few events in the Church have been more touching or more beautifully done.

The inspiration of following the Church programme, as set down by the General MIA Board, was brought to light in the presentation of "Praise Ye The Lord" during the past year. This production found full expression through Polynesian singing, oratory and drama in this far-

Barefoot and determined, a Maori girl faces the pitcher at the Youth Convention at Tauranga, New Zealand

Zealand Mission

Native Maori dances are a part of the competitions at the Tauranga Youth Convention

away land. As this article is being written, the lilting melodies of a great Mormon Pioneer story, " All Faces West " linger fresh in the memories of nearly 8,000 New Zealanders who were attracted to nine performances. Igor Gorin, one of the world's greatest baritones, made a special visit to New Zealand to play the role of Brigham Young. He describes singing with the MIA chorus of 150 as one of the greatest musical experiences of his career.

Few countries experience the worldwide aspects of MIA as New Zealand does. Kia Ora, Malolelei, Talofa, Kiorana, Fakalofa atu, or just a plain " hello " are all greetings that may be heard at an MIA evening in Auckland, New Zealand. You see, MIA here is truly a place of mutual improvement as Maori, Tonga, Samoan, Raratongan and Nieue Islander meet together.

There is a warm relaxed atmopshere about MIA in this land as hospitality and friendliness are a highlight of Polynesia.

How would you like to attend an MIA each week with 500 young people between the ages of 12 and 18 ? Such is the MIA in the College Ward of Auckland Stake. Each Tuesday the entire student body of the Church College of New Zealand turns out. It was here that most of the choreography for " All Faces West " was taught as an MIA dance assignment.

During these changing times, there has been a rapid loss of Polynesian culture throughout the South Pacific. The MIA has been outstanding in the presentation of these fading arts and crafts. Maori culture is an important part of the Mutual programme here. All of the steamship companies turn to the MIA of the Mormon Church for special groups to provide Maori songs and dances for their passengers upon their arrival and departure. This MIA group dressed in beautiful native attire became world famous. Saints in England will be particularly interested to note that L.D.S. groups were used to welcome the Queen during her visit here; also the famous Lion Rugby team.

Yes, MIA is the same the world over. An inspired programme to meet the social and cultural needs of the Saints, whether they be located in Europe, the Americas or the South Pacific. Let's go to MIA.

On my honour

by Gene Fullmer
Middleweight Boxing Champion of the World

WHEN I was a small boy I was a member of the West Jordan Boxing Club. At that time there was a lot of activity in Utah for boxing clubs such as ours. It was the policy of our Club to give each member a sweater after he had competed in four fights. And with each sweater we were to pay our only dues into the Club by listening to our manager, Marve Jenson, give us some friendly advice and put us on our honour that we would live the Word of Wisdom, we would attend our Church meetings when possible, and obey our mothers and fathers. We were all on our honour to do these things for the good of the West Jordan Boxing Club and ourselves.

To me this meant a great deal as I grew up. And at that time in a man's life when he is being tempted by fellows who have different beliefs from his own, as I was, I would think of the words of advice I had received from Marve Jenson, and I would wonder if my word of honour was as good as it was the day I received that sweater. Thinking of this would make the temptations really not temptations at all, but merely silly gestures on the part of envious fellows.

Since that time I have on occasion thought that if all the boys in the Church of Jesus Christ of Latter-day Saints could have something a little stronger to go by than just the words of a Sunday School teacher, something special like we had, they might all be able to pass up these temptations. But when I recalled my ordination into the Aaronic Priesthood, I realised that every Latter-day Saint boy is actually on his honour to God and to himself, for the same things for which I was on my honour in that Club. Therefore, every Latter-day Saint boy should find it as easy to pass up the temptations of the world as I did if he will only remember and honour his Priesthood.

I was attending an Aaronic Priesthood banquet when a quorum of deacons sang a song that had a lot of meaning in it. The song was "I Am a Mormon Boy." One line in the song states that even a king would be envious of a Mormon boy. At the time I wondered why a king with all his riches and power would envy a Mormon boy. But as many noted people have expressed to me their admiration of the clean life I live and the clean body and spirit that I have gained from this kind of life, it has become easy for me to understand why a king would wish to be like a Mormon boy.

So as Latter-day Saints of any age we all have a great responsibility to the Church and to ourselves to live the way we have been taught, so that all the world may realise that God was looking after us when He gave the revelation containing the Word of Wisdom to the Prophet Joseph Smith to pass on to us as God's children.

From last year's magnificent Youth Convention at Filey, Yorkshire, these four Scottish saints beam their pleasure in the proceedings. Once again the time is coming to Come to Filey. The dates are June 10, 11 and 12. The details are in the article below

FILEY 1960

by William Bates

Second Counsellor, Manchester Stake Presidency

SINCE the wonderful Youth Convention of 1959, we have all looked forward to the next one in 1960, and now it is coming! Many saints asked if we could have longer; some suggested a week, others four days, others three days. A week would cost £9 9s.; four days, £6 10s.; three days, £4 4s. After great pressure and much prayer, Butlin's kindly accepted 3,000 bookings for June 10th, 11th and 12th, 1960. This is an especially great favour for it means that they will have to cope with a huge "bubble" of 3,000 for three days during their regular season, without much extra staff, and we are indebted to the personal intervention of Mr. Billy Butlin for this concession. Let's show our appreciation by turning up in huge numbers to the Convention. As the Whitsun week period is a holiday for most children and many adults, we feel that the Lord has assisted us to have our Convention on this date.

Now, the exciting things there are to do to prepare for Filey! We all want to make it the highlight of the year, and the culmination of the effort of six months and more in perfecting ourselves in all phases of MIA work.

Here is what we achieve if we take a full and active part in the programme:

We will have a flying start on a first-class team for a Roadshow.

We will have discovered new talents within us.

Needing a group to parallel the Explorer Programme in the American Stakes of the Church, the British Mission became a charter member of the Duke of Edinburgh Award Programme. This is a system of awards based upon wholesome achievement in varied fields. At the Filey Youth Convention this year, the first of these awards will be presented to more than 100 boys, many of them non-members of the Church

We will have become better speakers.

We will have learned more about ourselves and each other.

We will have shown the advantage of being a Latter-day Saint all the week long — to thousands of new people.

We will have been a powerful missionary force for our Father in heaven.

We know that many enjoyable hours will be spent in branches preparing for festivals of music, dancing, drama and speech, and we will be stimulated into healthful achievement by partaking in sports days, all to produce teams for competitions at district level. (Alternatively, where branches are too scattered, the district supervisor and counsellors may visit the branches and choose the teams to represent the district.)

Each of the activities is being organised by a director and two counsellors who will also act as judges at Butlin's Holiday Camp, Filey, Yorkshire, where all the districts will compete for the honour of being the best in each field. The names of these directors are :

Music : Brother and Sister John Geary, South London Branch (Vocal); Brother Terry King, Derby Branch (Instrumental).

Dancing : Brother John Bird, Leicester Branch.

Drama : Brother Frank Gilbert, Rochdale Branch.

Speech : Brother Neil McEwen, Huddersfield Branch.

Sports : Brother Hal Perry, Bristol Branch.

These good people have full information as to what is expected and they are experts in their line, being in some cases the winners of last year's competitions. They will offer all the help and advice they can and are specially called and set apart to do this work.

NOW, when we get to Filey !

After lunch we all gather to open the Convention with our hymn, "Come, Come Ye Saints" and a prayer. After hearing instructions on how and where everything is, we start with our time-table of events. From then on the thrills commence. Wonderful speeches, lovely musical solos, superb plays, clean sports, fun and games—all presented before 2,000 to 3,000 non-members plus the members.

This is an outline of the schedule :

Friday, June 10

Arrive up to lunch time (get lunch on the way).

2.30 p.m. : Open with a hymn and prayer.

Commence speech competition and solo events in music.

5.30 p.m. : Tea.

7.15 p.m. : Continue speech and music, commence drama competition.

10.30 p.m. : Close with hymn and prayer.

Saturday, June 11

8.15 a.m. and 9.15 a.m. : Breakfast.

9.30 a.m. : Commence sports competition.

12.15 p.m. and 1.15 p.m. : Lunch.

2.15 p.m. : Continue speech, music and drama competitions, commence dancing competition.

5.30 p.m. : Tea.

7.15 p.m. : Grand talent show organised by Keith Bishop of winning events.

9.15 p.m. : Gold and Green Ball with cabaret of the winning dance numbers.

Sunday, June 12

10.30 a.m. : Open with hymn and prayer.

Talks by winning speakers on spiritual subjects, talks by Church leaders, President Woodbury and President Boyer, fifteen testimonies of youth called from the audience, closing remarks by President Alvin R. Dyer, European Mission President.

1.30 p.m. : Lunch.

2.30 p.m. : Disperse until 1961.

What an impact for good; we enjoy good food together, sing together, entertain together, laugh together, and on Sunday morning we rejoice together as we listen to words of testimony, counsel and instruction from our youth and from our leaders. We pray that all may be granted this opportunity to glorify our Father in heaven at our wonderful MIA Convention of 1960.

Sir John Hunt, noted Himalayan explorer, talking with a group of boys who are working for the Duke of Edinburgh's Awards at Filey

20 Years Forgotten

by
S. Hal Perry

NOW in the possession of the British Mission MIA there is a silver cup, an unused cup, an uncoveted trophy. It is still shining bright despite the passage of years. Few of the saints in Britain today remember this trophy or what it represents.

For 20 years this cup has graced the office of British Mission Presidents as they fulfilled their missions. From its vantage point it has watched the post-war growth of the Mission and waited for the time when the saints would use it again.

The "Dr. Ray Russell's M-Men Trophy" is the inscription this forgotten cup bears. It was inaugurated in 1935 for the first British Mission MIA Convention held at Kidderminster, Worcestershire, for the M-Men Track and Field Meet there. The present cup, however, is the second of its kind. The first one resided permanently in Leeds after being won by

the Leeds District team three successive times.

In 1939, before the war that ended so much MIA activity and achievement in all departments, the Trophy was won by Wales with a team of four contestants, Hubert Pulman, Frank Weldon, Wally (Spike) and Bert Perry. What glorious and inspiring days they were. The mere mention of "The Rochdale Grays," "The Catford Saints," or "The Millennial Chorus" will bring nostalgic memories flooding to the minds of those who remember those never - to - be - forgotten times; feasts of MIA companionship, spiritual uplift and temporal happiness and joy in being a member of the Church and the MIA. Shades of John Bleakley, Wally Downs, Fred Birkhead, "Pudsey" Fred Laycock, Herbert Walker, Tommy Watkins and many more of the "Mutual Men" who took an active part in those bygone days.

And so we find in the British Mission MIA a department that has been dormant for 20 years; but a reawakening is now taking place; the MIA is again promoting and sponsoring the athletic programme at Filey this year. The success of the programme can mean greater participation outside the Church and, consequently, the spreading of Church standards and of the gospel in this section of the community.

To those of our MIA youth who think they have any athletic ability at all, the call goes out. START TRAINING NOW . . . The British Mission MIA Board is putting this hitherto forgotten trophy into circulation again, and it will be presented to the winning district in the athletic meeting at the British Mission 1960 Youth Convention at Butlin's Holiday Camp at Filey.

To those M-Men and Gleaners of yester-year : Impart to this generation the feeling of companionship and fellowship that was felt throughout the youth of the Church in those pre-war MIA Conventions; tell how the "Dr. Ray Russell Trophy" inspired effort, achievement and sportsmanship of the highest standard, for the honour of the MIA and of retaining this Trophy for one year.

START TRAINING NOW! And who knows, the "Dr. Ray Russell Trophy" may be resting in a chapel in YOUR district by the end of June.

SEE YOU AT FILEY!

Fun in sports will be available to all at Filey

Rawtenstall

by John Vernon
Former Branch President

Having astounding success in their building programme and achieving a 100% branch teaching record for 3 years, Rawtenstall's President Vernon, now 2nd Counsellor in the Preston District Presidency, tells the secret of their success.

THE Rawtenstall Branch re-opened on March 10, 1960, after a lapse of over fifty years. There were about ten active families in the Branch and we managed to get, through the help of the District Presidency, a beautiful room in which to meet. For the first time in fifty years we had with us the missionaries to labour and to reside in the Rawtenstall area. In all sincerity, those missionaries were a true inspiration to us. They worked night and day, holding as many as fifty meetings in a week. Never were they still, and it paid dividends shortly after.

In the Branch we decided to commence a Building Fund Project, so we brought the saints into the picture. We asked them if they would subscribe for so much a week. There was no particular amount specified; some gave sixpence, some gave a shilling. That was the beginning of the Building Fund.

Then the missionaries had great success. About five miles from Rawtenstall is the town of Bacup. They went out there with fasting and prayer and brought nine people from Bacup into the Church. All of these new saints were young, and it is a great responsibility to deal with new, young members. So the first thing we did was to call on them as a complete branch presidency.

Before all else we must teach our saints to love each other. This was our first object. I bear you solemn testimony that it worked miracles. These young people decided that the money in the Building Fund was not enough; it was not coming in fast enough; so it was determined that we should commence with talent money. We gave the members £1 apiece. In all, £15 were loaned out. Then they commenced to make jam, to hairdress, to repair shoes, and they brought the £15 back with £11 extra. Now that was a wonderful effort and we never take things for granted. We immediately thanked them and expressed our delight in their efforts and the work that they had done.

By this time the Branch was prospering and growing, and the saints said, "Why not put an advert in the paper offering our services in odd jobs for the Building Fund?" The outcome of the advert was an article in the paper which said, "Odd jobs will pay for Mormon Church. Local men bend their back to the cause." That was terrific! We went out whitewashing and, if need be, baby-sitting. We took the roles of head matrons and trough-cleaners. We went the whole way. Nothing was held back. Before we began I asked the brethren, "Do you realise what this is going to mean to you in the summer months?" We decided to put the plan to the people of the whole Branch. I said, "My brothers and sisters, we will go and place an advert in the paper, and this is what we require of you. Will you sisters faithfully support your husbands? Because if you don't, it will fall through. It is your chapel you are going to build. It will mean every night in the week and there will be no such thing as a free Saturday afternoon. All we ask is this, that you support us."

The Rawtenstall brethren working in their "ditch"

They did ! The only night the brethren had free was Tuesday night when they would stay home and mind the children while the sisters went to Relief Society.

This work went on for months. The first job that came in was the picking out and mastic jointing of a house-front. The priesthood were on that job and they brought in £16. In the Branch we had a qualified electrician and a plasterer. When the work came in, we sent these brethren out to weigh the job up. We agreed that their decision was final. Whatever price they gave for the job, there were no qualms, no back-biting, no fault-finding. It was final. They accepted it. And no matter how long the job took, it was done.

The next job was about four miles away, and these brethren pushed a handcart to this town on a Saturday evening carrying their ladders to get it done. It involved the painting and Snowceming of a house, back and front, with window repairing and trough repairing thrown in. On Saturday evening in the summer, these brethren could be seen at half past eight or a quarter to nine trudging home covered with Snowcem, passing the townspeople all dressed up for their Saturday entertainment. You can imagine my joy as a branch president to have saints such as that in the Branch, people who will go the entire way, who will go the extra mile.

A 150-year-old farmhouse was the next job, at four shillings an hour. At the same time they were out digging a trench for a pipe-laying project to drain a field. This latter job will bring in £40 when it is completed, and it will be completed. We have been held back by weather conditions and I can assure you it is no picnic to work ankle deep in mud for half the afternoon. It tests your faith and shows you what type of Latter-day Saint you really are.

We were given five years to raise £150 to pay for our chapel site. That money was raised in five months. True, is wasn't all earned by the priesthood —we had some donations, about £50, given to us—but the bulk was earned by the saints. We commenced in May with a Building Fund Project of £44. The Building Fund now stands at £240.

I know this may be applied to all branches, even though ours is a new, enthusiastic branch. What is the secret of success ? We have a theme in the Rawtenstall Branch, and the theme is this : "Love each other and the rest comes easy." I bear testimony of that fact, as I have seen it work. The Rawtenstall Branch is a wonderful branch and the saints know that as long as they are human about the jobs they do, as long as they strive to understand each other and have humility and tact and obedience, loving each other, they will make the grade.

So there you are, the Rawtenstall Branch Building Fund Project. I have been absolutely overwhelmed by what can be achieved by unity in the branch. It is a gospel of love, and I cannot hear often enough the vital, beautiful phrase : "Teach the saints to love each other."

Before he passed away, Herbert Walker wrote a beautiful and moving testimony to his family and to all the saints. It is printed here as a tribute to a great and loving man

The Passing of a Great Man

by

Rodney Crossley

ON Sunday, the 22nd of November, 1959, as the Saints of the Leeds District attended their meetings, the news of the passing away of Brother Herbert Walker of the Leeds District Presidency was made known. Throughout that day in the various meetings the speakers, with uncontrolled voices, paid tribute to a very great man.

When Herbert was a boy he was taught the gospel by his mother for which he was eternally grateful. As a young man he married out of the Church, but by his example and teaching, his wife, Mabel, was soon baptised. He went on to fulfill a mission, and later to support Mary, one of his three daughters, first on a part-time, and then on a full-time mission. Herbert held every position open to him in the District, and blazed a trail of love and happiness wherever he went. To the youth of the Church he was known as one of them.

On the day of his funeral, one hundred and twenty persons from towns miles around packed the Chapel until there wasn't even standing room to be had. Herbert had written a letter and testimony a few days before his death which he requested to be read at his funeral.

When I say it was a great privilege to have known him in this life, I know that expresses the opinions of all those who knew him.

The last letter and testimony of Brother Herbert Walker :

" Dear Relations, Brothers, Sisters and Friends.

" Once again I am trying to get the last word in. I wish to testify to you all, how much I have appreciated your love and kindness to me while I have lived among you, no man ever had blessing greater than I in his choice of relations and friends.

" I would like to place on record that I have been blessed indeed by the women in my life.

" My mother who had the wisdom to see that in my youth I gained a knowledge of the Restored Gospel of Jesus Christ.

" My Dear Wife. No man ever had a better companion, or counsellor, or has been loved more by his wife than I. It is a great comfort to me at this time that we have been married for eternity by the power of the Priesthood of God and shall continue to live together as man and wife if we prove worthy of this blessing.

" My Sister and Sister-in-Law, who, in times of need have always been at hand to give us their help.

" My Three Daughters who have been a source of encouragement to us to apply the teachings of the Gospel in our home. Take care of your mother and you will feel real joy in your lives, give your children the opportunity that has been given you, to learn of the Restored Gospel of Jesus Christ.

" I would like to thank the men of our intermediate family. It has always been a joy to have been in your company. I would that you all could understand the joy that can be had by having a testimony that God lives and that He has restored His Gospel on the earth again.

" To the Saints of the Leeds District: Thank you all for the help and many kindnesses you have extended to me and mine over the past years. If I am proved unworthy to enter the Celestial Kingdom, it will be entirely my own fault, for none ever had greater opportunity, or a finer group of people to help and encourage him in this world than I.

" May I leave you just one piece of advice (as usual) : ' Seek a Testimony of the Gospel that has been restored in these last days, nourish it by reading about it daily, practise its laws always, never let the weakness and failings of others discourage you from fighting to overcome your own, and may this testimony be a comfort to you when anyone you love has been called to pass on into the next life.'

" I shall look forward to meeting you all again and to meeting those loved ones who have gone before.

" May I leave this testimony with you, that God lives, that Jesus is the Christ, and that the Gospel has been restored to the earth again with all the power and glory that was brought by Christ from His Father.

" I leave you all in His care.

" With love to all, I bear this testimony in Jesus Christ's name, Amen."

s/HERBERT WALKER.

CHOOSE WELL (*continued from page 100*)

find the right direction, but have the wisdom and the courage to part company with that association which will not be lifted and will bring you no good. Realise that you still have yourself and your own life to account for, and the lives of all those who are tied to you with love and affection to consider.

Choose your thoughts, your words, your habits, your conduct with care—and realise that the companions with whom you choose to spend your time can affect all of these for the better or the worse.

"*Blessed is the man that walketh not in the counsel of the ungodly.*"

"*My son, if sinners entice thee, consent thou not. If they say, Come with us . . . walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil . . .*" (Proverbs 1:10, 11, 15, 16).

"*Walk in the way of good men, and keep the paths of the righteousness . . .*" (Proverbs 2:20).

NEW BRA CALENDAR

OF BRANCH AND DISTRICT EVENTS

November 27—The Ipswich Branch annual dinner was held at the Royal George Hotel where forty members sat down to an excellent meal which was followed by entertainment from Sister Nelson and President Packe.

December 2—Gorleston Relief Society made sure of a good start to the festive season by holding a fine sale of work and making a goodly profit.

December 4—Sausage rolls, peas and potatoes, cheese and biscuits were on the menu of the Eastwood Branch Genealogical Society's supper.

December 5—Gorleston's MIA "Krazy Night" social saw most of the members in fancy dress. Ugly sisters, spacemen, cowboys, etc., patronised the gift stall where goods sold like hot cakes to swell MIA funds.

December 5—Sister Peggy Whittaker was happy to see the Wythenshawe Beehive girls when they visited her home with a programme they had prepared for homebound people.

December 9—Oldham Beehive, Vanguard and Laurel groups under the direction of Sister Dorothy Newton presented to an audience of parents and investigators the Christmas story in prose and song.

December 11—Sister Anderson opened the Grimsby Relief Society bazaar where these energetic sisters succeeded in raising £25 for their funds. During the evening Sister Mary Adams, accompanied by Sister Curtis, sang

selections from "The Merry Widow."

December 12—Radcliffe Branch held its annual family party. Brother and Sister Eckersley were responsible for the food, Brother Leeming entertained with fabulous tricks and Brother and Sister Baynes kept the younger set happy with games. The MIA's contribution was the presentation of a nativity play directed by Sister Snelson. Naturally the most welcome guest was Santa Claus with his gifts of fruit and sweets. Brother Michael Dewsnup presented a scarf to Brother Hilbert as a token of love and esteem from the younger members of MIA.

December 12—Southampton saints were happy to welcome guests from the newly-organised Portsmouth Branch to their Christmas Party. Besides plenty of Christmas fare, there were fancy hat and dress competitions for the children, two sketches, a solo by Julie Talbot and a piano trio by Pat Kill, Paul Chandler and Barrie Kitcher. John Gizzies's endless supply of jokes made him an excellent M.C. President Clench of Southampton and Brother Robins of Portsmouth shared the honours in presenting gifts to the children.

December 15—At the Nottingham Branch Primary Christmas Party the menu was tailor-made for young appetites so that the children had all the energy required for playing games before the arrival of Santa Claus with his sack bulging with gifts.

December 16—Loughborough MIA spent two evenings singing carols at the homes of the members who welcomed the young people into their homes and served the chilly carollers with cocoa, postum, juice, hot-dogs, mince pies and biscuits. For the first time a collection was made and the Filey Fund gained £1 1s. 0d.

December 16—Sister Ethel Finnigan invited Mr. Jim Gilbert, stage carpenter of the local repertory company, to Oldham Branch to present a film show. In colour and sound a programme of cartoons, westerns and a lively romantic comedy were greatly appreciated, and on a wet, foggy night a good audience showed Mr. Gilbert it was well worth his trouble.

December 17—A dance organised for the younger set of the Wythenshawe Branch brought out of hibernation two members of the "3 C's" dance band, namely Presidents Caddick and Cryer. Tokening the appreciation of the MIA for their helpful suggestions and tasteful decoration of the Chapel, Lynda Bates and Geoffrey Robinson were each presented with a cake by Brother R. Mason.

December 17—Chicken-pox laid low a number of the invited guests at the Grimsby Primary party but the lucky children who were able to come had a lot of fun and received their gifts from the old English mistletoe bough.

December 18—A rather strange mixture of food was served at the Nottingham MIA Christmas party—cheese and onions and delicious lemon meringue pie—nevertheless the mixture soon disappeared down the throats of those who had earned their supper by some hearty carol singing.

December 18—The fathers and sons of Sunderland entertained the distaff side to a three-course meal at the Budget Social. The brethren costumed as Gipsies, presented a floor show which included comedy sketches, skiffle, slapstick and a "hot" piano. Guest of honour was Sister Mary Maxwell, one of the older members who has been ill for some years.

December 18—The full Scarborough priesthood visited each home in the

Branch. Their tuneful singing of carols and testimonies were appreciated by families and priesthood alike.

December 19—A combined Sunday School and Primary party was organised by the officers and teachers of Loughborough Branch. Almost fifty children sat down to tables laden with Christmas fare. Following a hectic fun-time the children each received a gift bag. Then the MIA took over and presented a Christmas Roadshow, "What is Christmas?" a programme of mime, singing and dancing climaxed with a tableaux.

December 19—This was the day chosen for the Nottingham Branch Sunday School party. Forty children enjoyed the impressive array of food and the programme of games highlighted by the arrival of Santa Claus who as usual had forgotten nobody and had gifts for all.

December 19—Guesting at the Nuneaton Christmas social were President and Sister Muir, Elder Petersen and Elder McFarlane. Elder Petersen was given an unexpected opportunity to show his talents when one of the actors in the nativity play was taken ill and he nobly stepped into the breach. The Edgwick Male Voice Choir provided some delightfully seasonal entertainment to add to the Christmas spirit.

December 19—Following the Christmas dinner given by the Bournemouth Branch Presidency, the Primary children showed their talents in a sparkling programme of singing and dancing climaxed with a scene in which the children were beautifully costumed as dolls and puppets.

December 19—West London Relief Society held a Christmas party at the home of Brother and Sister Western. Everyone helped to make the party really lively and the meal which the sisters had prepared was a feast in the best Yule-tide tradition.

December 19—The children's party at Oldham had all the ingredients for success: plenty of children, more than enough food, a nativity play, a concert, a tall tree, and, best of all, Father Christmas himself.

December 19—Wythenshawe held a grand Christmas dinner with Brother George Taylor as head chef. President Weston gave a speech of welcome and President Caddick an inspiring talk after which there were musical selections, dancing and carol singing around the tree.

December 19—Gaily decorated tree, hall festooned with stars and bells, enough food to feed an army and happy children costumed in outfits of red and green, all spelt "Happy Christmas" at Scarborough.

Thirty MIA members go to jail! They thoroughly enjoyed their visit which was a conducted tour of the old cells and the new Police Building at Northampton.

December 26—Santa Claus really did travel a long way to attend the Sunderland Sunday School party. Brother Alan Carabine, home on leave from the Merchant Navy, ably filled the role this year and thrilled the children with his never ending supply of gifts.

December 26—Brother and Sister Cuthbert of Nottingham gave their annual Boxing Day party and entertained their many friends in the Branch royally.

December 21—A small gift was the admission charge at the Bournemouth MIA Christmas party where the programme of energetic games and dances ideally suited the youthful vitality of the guests.

December 21—West London Primary had only been organised for twenty-

three days when the children presented a concert for the Branch. Both in the individual numbers and the nativity play the children were a great credit to their parents and teachers, over seventy of whom turned up to see the Primary go into action for the first time.

December 22—Brother Pocklington skilfully kept the youngsters happy at the West Hartlepool Sunday School party whilst the Relief Society prepared a tasty meal.

December 22—The weather was really atrocious but this did not keep the children from turning up in force to enjoy themselves at the Grimsby Sunday School party. After eating their fill of sandwiches, cakes and jellies, the children played their favourite games with gusto until Father Christmas arrived with his sack of gifts to set the seal on a very successful evening.

December 22—A four-car convoy of saints from Radcliffe travelled to Bagley Sanatorium primarily to sing carols to Sister O'Neil, but all the patients joined in and the tuneful visitors had a larger audience than anticipated.

December 24—The outstanding event in the Rochdale Branch year is the annual Christmas dinner, with chef Brother Harry Withington doing the honours.

Games and dances were in the capable hands of Brother Norman T. Woodhead with the MIA adding to the festive spirit by telling the story of Christmas in carols and readings. President McCuaig presented gifts to the younger children and invitations to the Belle Vue Circus to the older ones.

December 24—After a brief "warm up" in the Chapel, Oldham's carollers spent Christmas Eve doing their own special brand of proselyting.

December 24—It was a large group of young people who journeyed from Wythenshawe to the Bagley Sanatorium to serenade the patients. The carollers' spirits had been dampened by the foul weather but the warm welcome given by the staff and patients soon revived their drooping spirits.

December 28—The Ashton-Hyde Christmas party was a huge success. The gaily decorated room was dominated by the traditional tree with presents piled underneath. With the Relief Society doing the catering, Brother Dennis Grimshaw the organisation and Brother Evans producing a play, the party was a sure-fire success.

December 29—Whilst Sisters Arlene Jones and Betty Bustamante were busy taking care of the refreshments, Brother Ralph Pulman kept the children happily occupied at the Merthyr Primary and Sunday School Christmas celebration.

December 31—There was plenty of everything at the Gorleston MIA's "Goodbye 1959" dance and party; food, fun and games for all tastes. 1960 was welcomed in with song and augurs well for the future.

December 31—Blackwood Branch held a combined party on this last day of the year which was a little late for some of the children, but this did not stop them from tucking into as much as they could eat and drink. Some of the games had the older ones slowing up a little, but the youngsters kept going all the time. President and Karen Hillman introduced some games which kept everyone guessing and a dip in the Bran Tub made the party, a wonderful way in which to end 1959. After the children had had their fun, the MIA took over and Brother Clayton discovered hidden talents as a disc jockey until even the lightest feet could tap no more.

December 31—Grimsby's New Year party was a success from the word go, with admission charge, "one funny hat." Games, balloons, sketches and dancing occupied the programme until Old Father Tyme carrying his scythe arrived punctually at midnight, accompanied by the "Babe." Brother Jenner was a youthful father and Brother Lloyd a rather large "Babe" perhaps, but the New Year was given a big welcome.

December 31—The Scarborough "Young Marrieds" organised a dance which was declared to be the outstanding event of the season. Baby-sitting was arranged so that the members could celebrate the festive occasion together. Brother and Sister Staniforth who formerly lived in Scarborough were very welcome visitors.

December 31—The Sunday School was in charge of the decorations at the Wythenshawe New Year's Eve Dance. Brother Ronald Mason introduced a sparkling cabaret featuring Brother Bishop at the piano, Brother Page with jokes, the "Quartre Charlies" burlesquing "Cinderella," and Brother Mason's own version of "Beat the Clock."

January 5—Merthyr Relief Society visited the local Electricity Board showrooms to see a cookery demonstration. The sisters were able to sample the goodies as well as take home copies of the recipes.

For three nights parties of carollers sallied forth from Mansfield Branch to bring the spirit of Christmas to the town. The evening spent near Newstead Abbey, the home of Lord Byron was particularly successful. The singing sounded beautiful in the cold frosty night air and many people left their homes to join the songsters. The sum of £8 realised through these efforts is being used to buy new hymn-books.

Sister Irene Swincoe is a past master in the art of serving tasty meals and the menu she provided at the Mansfield MIA Christmas party was no exception to the high standard she has set on previous occasions.

Mansfield Primary entertained thirty-four guests to a four-course dinner to celebrate the festive season.

Sister Joan Bunting, who has been a friend of the Church for several years, came of age on New Year's Eve and was baptised at Wythenshawe during the afternoon. The Branch celebrated in the evening and presented her with gifts and an iced cake.

The branches in Manchester District are vying with each other to increase their building funds. Radcliffe Branch is taking advantage of the fact that most of the members have a long way to travel to Church and need refreshments between services, so food is being sold and the priesthood is canvassing for jobs. Rochdale MIA is rehearsing for a pantomime early in the New Year and Wythenshawe Branch which had a new building only six years ago is bursting at the seams and the members are hard at work raising the money for another Chapel.

January 2—A great day for Worcester Branch as both the Sunday School and MIA were celebrating Christmas. Sister Gwen Smart was responsible for the children's party and saw that there were sufficient jellies, trifles and blancmanges for even the hungriest youngster. Guesting at the MIA frolic were saints from Wolverhampton and Birmingham, and organiser Brother Terry Jones had plenty to do keeping the taped music going and introducing games. The fun lasted until shortly before midnight when taxis arrived to take the weary revellers home.

Congratulations

To Susan and Patti Wainright, Sandra Todd, Raymond Wardle and Paul Adams of Scarborough on gaining their Compass Pilot Awards.

Engagements

Jones – Butler—Edryd Jones and Mary Butler announced their engagement in Cardiff recently.

Bar – Davies—Two members of Merthyr Branch, Alan Bar and Annette Davies recently announced their engagement.

Fry – Corcoran—Brother William Leslie Fry and Sister Margaret Corcoran of Cardiff Branch announced their engagement recently.

Marriages

Perkins – Jacobs—The wedding of William Perkins and Yvonne Ann Jacobs took place in the Norwich Chapel at a ceremony conducted by President Bert Martins on December 5. The bride wore a ballerina length dress of white lace with a shoulder-length veil held in place by a coronet, and was attended by two bridesmaids. A reception was held at the new home of the bride and groom.

Martin – Martin—The first wedding ever to be solemnised in the Eastwood Branch took place on December 19 when President Sydney Hill performed the ceremony which united David Brian Martin and Sadie Martin. The bride was given away by her brother, James Martin, whilst the best man was James H. Martin, brother of the bridegroom.

Fleming – Williams—On January 2, in the Liverpool Chapel, Brian W. Fleming and Gwyneth Williams were married in a ceremony conducted by President Peter H. N. Watson. Frouke Behavell, Linda Fleming and Linda Peers were bridesmaids, and Gordon W. Behavell acted as best man. The reception was held at Woodheads Café, Southport, after which the party visited the Floral Hall, Southport. There is to be a honeymoon later in the year as the bridegroom who is serving in the R.A.F. had to rejoin his unit soon after the ceremony.

Jolley – Butler—President H. Butler performed the ceremony which united Robert C. Jolley and Marlene Butler in the Liverpool Chapel on January 9. The bride's duties as organist were on this occasion taken over by Brother Eveson. About forty people attended the reception given at the Strand Hotel, Liverpool.

Deaths

Green—Sister Frances Green of Oldham died of cerebral thrombosis in the Oldham and District General Hospital on November 21. A service was held in the chapel by Elder Francis Abbott who spoke of Sister Green's devotion to the Church and her unselfish life of service. She was greatly loved and was a fine example to the Branch.

Bardsley—Mrs. Annie Bardsley died on December 19, aged fifty years. A service was held in her home and conducted by President Ford.

Wilkinson—A funeral service was held on January 10 for one of Hull's best loved members, Brother Harold Wilkinson, who passed away on January 6 after a prolonged illness. He was born May 24, 1910, and served eighteen years in the Royal Navy. He was baptised on July 25, 1959, and held the office of deacon at the time of his passing. The funeral service was conducted by President Peter Everitt. Internment took place at the Eastern Cemetery where the grave was dedicated by Elder John Gadd.

BIRTHS AND BLESSINGS

Faust : To Herbert and Muriel Faust of Birmingham, a son, James Herbert, born January 31, 1956; blessed December 6, 1959, by Frank Thomas Tennant.

Faust : To Herbert and Muriel Faust of Birmingham, a daughter, Maria Barbara, born February 12, 1959; blessed December 6, 1959, by James William Such.

Smithson : To Stanley and Margaret Ann Smithson of Leeds, a daughter, Diana Margaret, born November 24, 1959; blessed January 3, 1960, by Stanley Smithson.

Cook : To John Alexander and Dorothy Muriel Cook of Leeds, a daughter, Alison Mary, born October 28, 1959; blessed January 3, 1960, by Darrell F. Larsen.

Scott : To William Arthur and Margaret Isabelle Scott of Glasgow, a son, Ian, born November 21, 1959; blessed January 3, 1960, by William Arthur Scott.

Crossley : To Rodney and Patricia Crossley of Halifax, a son, David Neil, born November 22, 1959; blessed January 3, 1960, by Rodney Crossley.

Chipperfield : To Richard Stanley and Cynthia Averil of Lowestoft, a daughter, Linda Joyce, born May 3, 1959; blessed July 5, 1959, by John Arnold.

Brudenell : To Phillip John and Patricia Margaret Brudenell of Luton, a daughter, Ann Patricia, born February 22, 1952; blessed January 3, 1960, by Thomas R. H. Clark.

Smith : To Thomas William and Brenda Mary Smith of Scunthorpe, a son, Robert Charles, born November 4, 1952; blessed January 3, 1960, by E. Eastmond.

Smith : To Thomas William and Brenda Mary Smith of Scunthorpe, a son, Kenneth Victor, born June 1, 1956; blessed January 3, 1960, by William R. Collier.

Smith : To Thomas William and Brenda Mary Smith of Scunthorpe, a son, Anthony Smith, born May 4, 1955; blessed January 3, 1960, by D. Timms.

Smith : To Thomas William and Brenda Mary Smith of Scunthorpe, a son, Anthony Smith, born November 13, 1958; blessed January 3, 1960, by D. Timms.

Bruce : To Morris Smith and Eileen Ruby Bruce of Leicester, a son, Roland Peter, born December 5, 1959; blessed January 3, 1960, by Thomas Arthur Victor Ford.

Carabine : To Alan Martin and Susan V. Carabine of Sunderland, a daughter, Michele, born August 14, 1959; blessed January 24, 1960, by Alan M. Carabine.

Brudenell : To John Phillip and Ann Margaret Brudenell of Luton, a daughter, Ann Patricia, born February 23, 1952; blessed January 3, 1960, by Thomas R. H. Clark.

Buck : To Stanley and Maureen Muriel Buck of Gloucester, a daughter, Sally Ann, born August 2, 1957; blessed January 3, 1960, by John Crabtree.

Buck : To Stanley and Maureen Muriel Buck of Gloucester, a daughter, Susan Jane, born March 4, 1954; blessed January 3, 1960, by Sidney H. Perry.

Worthen : To Jack B. and Grace Worthen of Ipswich, a son, Mark Allen, born November 16, 1959; blessed December 6, 1959, by Jack B. Worthen.

White : To Sidney John and Jacqueline White of Brighton, a daughter, Caren Angela, born December 1, 1959; blessed December 20, 1959, by Elder George Woodgate.

Willcox : To Michael Terrence and Franchesca Willcox of Southampton, a son, Peter Bruce, born June 16, 1958; blessed December 31, 1959, by Joseph W. Bertagnole.

Chatterton : To Richard Orvill and Rosemary Chatterton, a son, Ricky Lynn, born September 21, 1959; blessed October 25, 1959, by Sharon E. Despain.

Read : To Joseph and Margaret Alice Read of Norwich, a son, Malcolmn David, born February 27, 1953; blessed January 3, 1960, by Thomas G. Wilson.

Smith : To John Brian and Eileen Dorothy Smith of Reading, a daughter, Colleen Jayne, born March 13, 1958; blessed December 5, 1959, by Robert Silcott.

Woodrow : To Walter Maurice and Joan Woodrow of Reading, a son, Stephan Henry, born September 5, 1955; blessed January 3, 1960, by Robert Silcott.

Woodrow : To Walter Maurice and Joan Woodrow of Reading, a daughter, Lindsey Veronica, born September 3, 1953; blessed January 3, 1960, by Robert Silcott.

Bray : To Ronnie and Esme Rosemary Bray of Bournemouth, a son, Curtis Aaron, born October 11, 1959; blessed January 10, 1960, by John Babidge.

Roberts : To Wilfred and Daisy Roberts of York, a son, Christopher Glyn, born November 3, 1959; blessed January 3, 1960, by Wilfred Roberts.

Prudames : To Charles Christopher and Lillian Joan Prudames of York, a son, Richard Ward, born November 4, 1959; blessed January 3, 1960, by Reginald Turver.

Brunton-Douglas : To James Edward and Patricia Brunton Douglas, a daughter, Michelle Lesley, born May 28, 1958; blessed December 20, 1959, by Edward Reynolds.

Oliver : To Rowland and Mary Georgina Oliver of Cheltenham, a son, Grantley Richard, born November 5, 1958; blessed December 6, 1959, by Ronald Edward Green.

Denkers : To Douglas Byron and Janet Denkers of West London, a son, Eric Young, born September 28, 1959; blessed December 6, 1959, by Douglas B. Denkers.

Walker : To John Alan and Sylvia Mary Walker of Stockport, a son, Richard James, born November 14, 1959; blessed December 6, 1959, by Derek J. Plumbley.

Hulme : To Charles and Frances Hulme of Stockport, a son, David Charles, born August 24, 1959; blessed December 6, 1959.

Bain : To James Allan and Sarah K. Bain of West Hartlepool, a daughter, Mary Elizabeth, born September 12, 1957; blessed June 7, 1959, by James Laurie.

Burn : To George and Maureen Burn of West Hartlepool, a son, Kevin Charles, born September 8, 1958; blessed January 3, 1960, by John T. A. Dale.

Burn : To George and Maureen Burn of West Hartlepool, a daughter, Julie, born February 26, 1956; blessed January 3, 1960, by Dennis G. Noble.

Wilson : To Eric and Laura Wilson of Colchester, a daughter, Lizabel Jayne, born June 5, 1959; blessed August 2, 1959, by Keith Andrews.

Steele : To John and June Steele of Colchester, a son, Julian Russell, born June 19, 1959; blessed November 1, 1959, by David E. Still.

Hill : To Frank and Doreen Hill of Colchester, a daughter, Bridget Patricia, born April 29, 1958; blessed June 6, 1959, by John T. Evans.

West : To Charles and Julia West of Colchester, a son, Richard William, born December 3, 1958; blessed May 3, 1959, by John T. Evans.

James : To Ivor William and Beryl Lilian James of Colchester, a son, Timothy Ivor, born July 10, 1958; blessed September 13, 1959, by John R. Arnold.

Wilson : To Frederick and Muriel Wilson of Coventry, a daughter, Lynda, born February 11, 1954; blessed January 3, 1960, by John Thomas Gough.

Hampshire : To James and Johanna Hampshire of Coventry, a daughter, Jennifer, born February 17, 1954; blessed January 3, 1960, by George Ernest Hunter.

Dawe : To Trevor Neil and Erica Bernadine Dawe of Coventry, a daughter, Kerry Patricia, born August 2, 1959; blessed January 3, 1960, by Leonard Humphries.

Hardy : To Bernard John and Winifred Moira Hardy, a daughter, Tansy Jane, born February 9, 1955; blessed January 3, 1960, by Donald Arthur Royle.

Parkin : To Derek and Shirley Parkin of Newton Aycliffe, a son, Derek Anthony, born September 1, 1959; blessed September 27, 1959, by Derek Parkin.

Worth : To Stanley and Eva Joan Worth of Newton Aycliffe, a son, Keven, born September 15, 1959; blessed October 11, 1959, by Stanley Worth.

Denham : To George and Daisy Denham of Newton Aycliffe, a daughter, LeEtta, born July 16, 1959; blessed August 2, 1959, by Maxwell Milligan.

Grimbley : To Cecil and Jean Grimbley of York, a daughter, Corinne Lesley, born November 17, 1952; blessed January 3, 1960, by Ralph Scott.

Grimbley : To Cecil and Jean Grimbley of York, a son, Richard Clark, born July 10, 1954; blessed January 3, 1960, by Ernest Draper.

Smith : To Brian and Maureen Smith of Sunderland, a son, Darin, born November 9, 1959; blessed December 27, 1959, by Frederick W. Oates.

BAPTISMS

BIRMINGHAM

Cheryl Winifred Mary Hardy of Coventry
Florence May Nicklin of Wolverhampton
Thomas William Nicklin of Wolverhampton
Marie Stain of Nuneaton
Norman Paterson of Birmingham
Myra Georgina Gerrad of Birmingham
Lewis Alfred Gerrad of Birmingham
Lawrence Hugbes Cummings of Northampton
Monica Ivy Cummings of Northampton
David Charles Morris of Northampton
Trevlyn Harper Slater of Wolverhampton
Philip Stewart Moore of Wolverhampton
Susan Moore of Wolverhampton
Peter James Grainger of Birmingham

BRISTOL

Helen Carmella Cotton-Betteridge of Cheltenham
Walter Leonard Greening of Weston-super-Mare
Geffrey Dennis Morgan of Bristol
Michael Anthony Morgan of Bristol
Elaine Shirley Chappell of Bristol
Eileen Joan Gardner of Bristol
Joan Morgan of Bristol
Douglas Geoffrey Morgan of Bristol
Phyllis Mary Wilson of Cheltenham
Jacqueline Eve Buck of Bristol

HULL

Beryl Georgina Jacklin of Grimsby
Sandra Todd of Scarborough
John Henry Bond of Hull
Florence Bessie Bond of Hull
Derek Leonard Jacklin of Grimsby
Anith Blake of Hull
Terry McGovern of Scunthorpe
Dorothy Pearson of Hull
Marylyn Crosby of Scunthorpe
Michael Anthony Merrick of York
Susan Ann Merrick of York

IRELAND

Mary Anna McCarthy of Dublin
Christopher Caulfield of Dublin
Mary Elizabeth Caulfield of Dublin
Paul Stephen Caulfield of Dublin
James Alexander McCall of Belfast
Carole Jamison of Belfast
Muriel Lyn Jamison of Belfast
Ann Jamison of Belfast

LEEDS

Marvis Ann Holroyd of Halifax
Paul Richard Green of Dewsbury
Anthony Newill of Leeds
Bryan Mercer of Dewsbury
Leonora Lump of Dewsbury
James Arthur Kirk of Bradford
Christine Wood of Bradford
Brian Hodkinson of Bradford
Peter Kilmartin of Bradford
Christiana Emmerson of Leeds
Valerie Hodgson of Bradford
Ian Christopher Cree of Leeds
Barbara May Crossland of Dewsbury
Douglas Anthony Crossland of Dewsbury

LIVERPOOL

Marcia Morecroft of Liverpool
Colin Edward Birt of Wirral
Beryl Greaves of Blackburn
Ronald James Greaves of Blackburn
Marian Little of Blackburn
Kenneth Joseph Little of Blackburn
Marjorie Lena Jones of Liverpool
Thomas Cunningham of Burnley
Graham Michael Cunningham of Burnley
Irene Helan Cunningham of Burnley

MANCHESTER

Alan Cryer of Wythenhawe
David John Austin of Ashton
Barbara Ann Wood of Stockport
John Emery of Oldham
Iris Limb Emery of Oldham
Marcia Emery of Oldham
Julia Ann Emery of Oldham
Daniel Alban Lloyd of Oldham
Margaret Eileen Lloyd of Oldham
Shirley Ann Lloyd of Oldham
David John Lloyd of Oldham
Collin Stephen Lloyd of Oldham
David Norton of Oldham
Doris Norton of Oldham
Herbert Norton of Oldham
Mavis Bickerdike of Ashton-Hyde

NEWCASTLE

Norma Peacock of Middlesbrough
Jean Violet Alice Breckon of Newcastle
Dennis Breckon of Newcastle
John James Robinson of Sunderland
Joyce Henrietta Richardson of Sunderland
Michael Joseph Ross of Sunderland
Clair Ross of Sunderland
Stanley Dawson of Newcastle
Elsie Irene Dawson of Newcastle
Peter Robert Dawson of Newcastle
Pauline Ann Dawson of Newcastle
Millie Isaac of Newcastle
Lilian Maria Hargreaves of Newcastle
Paul Simmonds of Newton Aycliffe
Anne Marie Simmonds of Newton Aycliffe
Marie Simmonds of Newton Aycliffe
Eric Simmonds of Newton Aycliffe
Sidney Joseph Lomax of Newton Aycliffe
Peter Moore of Middlesbrough
John William Liggitt of Middlesbrough
Ann Peacock of Middlesbrough
William Gill Skea of Newcastle (Carlisle)
Mary Skea of Newcastle (Carlisle)
David Christopher Skea of Newcastle (Carlisle)
Peter Bond of Sunderland
Brenda Clark of Sunderland
Alexander Clark of Sunderland
Esther McDermott of Sunderland
Pearl Forster Leadley of Sunderland

NORTH LONDON

Evelyn Grace Aedy of St. Albans
Leslie Alfred Lloyd of Luton
George Higson of Southend
Freda Faukner Higson of Southend
Rosina May Stock Fidler of Southend
George Henry Higson of Southend
Keirn James Webb of Luton

William George Webb of Luton
Vera Webb of Luton
Robert William Gray of Stevenage
Denise Ann Gray of Stevenage
David Neville Gray of Stevenage
Phil Mary Gray of Stevenage
Norman Colin Taplin of Stevenage
Frederick William Taplin of Stevenage
Patricia Taplin of Stevenage
Olive Taplin of Stevenage
Kathe Anna Karoline Hills of Stevenage
Doreen Clare Revell of St. Albans
Anthony William Smith of St. Albans
Phyllis Iris Jolliffe of St. Albans

NORWICH
Cynthia Jeanette Hambleton of Colchester
Janet Kathleen Moyles of Lowestoft
Linda Jean Cook of Ipswich
David Arthur Philip Cook of Ipswich
Brian Treloar Vingoe of Ipswich
Amy Crockford of Cambridge
Pauline Ann Crockford of Cambridge

NOTTINGHAM
Vanessa Dorothy Poole of Nottingham
John Anthony Nurrish of Hucknall
May Race of Loughborough
Geoffrey Harold Pallett of Leicester
Rosemary Pallett of Leicester
Terrance Walker of Mansfield
Malcolmn William Jerram of Nottingham
Cynthia Irene Jerram of Nottingham
Susan Elizabeth Jerram of Nottingham
Irene May Jerram of Nottingham
Cyril Jerram of Nottingham
David Kenneth Bull of Loughborough
Margaret Haslam of Hucknall

SCOTLAND
John Clancy of Dundee
Josephine Ann Adair of Glasgow
Gertrude Martin of Airdrie
George Mills Martin of Airdrie
James Inquieti of Airdrie
Dorothy Anne Rose Blair of Paisley
James Nimmo Thomson of Paisley
James Archibald of Aberdeen
Isobel Sandra Stitt of Glasgow
David Paterson Stitt of Glasgow
James McCracken Stitt of Glasgow
Frances McKillip Darling of Glasgow

SHEFFIELD
David Harry Drake of Doncaster
Peter Joseph Drake of Doncaster
James Drake of Doncaster
Wendy Leadenham of Doncaster
Roland Fox of Doncaster
Kenneth George Arrowsmith of Chesterfield
David Whitehouse of Sheffield
Peter Dickinson of Sheffield
Bessie Clover of Sheffield
Lilian Garlick of Sheffield
Susan Daniels of Sheffield
Charlotte Davidson Drummond of Doncaster
Paul Trevor Reeve of Doncaster

SOUTH LONDON
Paul Anthony Slocumbe of Portsmouth
Caroline Connell Slocumbe of Portsmouth
Isabell Connell Slocumbe of Portsmouth
John Louis Plumstead of Crawley
Margaret Rose Plumstead of Crawley
Phyllis Higgins of Crawley
Brenda Gillett of Crawley
Pauline Elizabeth Cowie of Crawley
John James Gillett of Crawley
John Robert Gillett of Crawley
William Peter Higgins of Crawley
Deborah Elaine Harris of Crawley
Sheila Evelyn Gillett of Crawley
Arthur Lionel Frugtniet of Brighton
Emmeline Verina Beatrice Frugtniet of Brighton
Susan Frugtniet of Brighton
Agnes Evelyn Payne of Brighton
Michael Terrence Willcox of Southampton
Roy David Dicksee of South London
Constance Irene Martin of Brighton
Eric Gorner of Brighton
Keith Anthony Martin of Brighton
Roger Martin of Brighton
Rosemary Anne Englefield of Crawley

WALES
Leslie John Derosaire of Newport
Thomas Clive Evans of Merthyr Tydfil
Michael Jones of Merthyr Tydfil
Beatrice Ann Bustamante of Merthyr Tydfil
William Richard Cousins of Cardiff
Jean Margaret Consins of Cardiff

ORDINATIONS

BIRMINGHAM
Norman Paterson of Birmingham to Deacon
Raymond Leighton of Kidderminster to Teacher
James Hampshire of Coventry to Teacher
Frederick Thomas Wilson of Coventry to Teacher
Norman Pardoe of Wolverhampton to Deacon
Douglas William Davidson of Wolverhampton to Deacon
David Charles Morris of Northampton to Deacon
Lawrence Hughes Cummings of Northampton to Deacon
David Joseph Griffiths of Wolverhampton to Teacher
Bernard John Hardy of Coventry to Teacher
Harper William Grundy of Rugby to Teacher

BRISTOL
David Oliver Robert Duke of Cheltenham to Deacon
Mostyn Herbert Winnicombe of Gloucester to Deacon
Charles Walter White of Newton Abbot to Deacon

HULL
Thomas Herbert Cocker of Scarborough to Teacher
James Albert Brunton-Douglas of Scarborough to Priest
Edward Thomas Bentley of Hull to Teacher

IRELAND
John Jude Owens of Belfast to Deacon
Frederick McKenna of Bangor to Priest
Robert Davison of Dublin to Teacher
Albert James Douglas of Belfast to Deacon
Christopher Caulfield of Dublin to Deacon
James Alexander McCall of Belfast to Deacon

LEEDS
Donald Slyman of Leeds to Priest
Ian Christopher Cree of Leeds to Deacon
Kenneth Hooley of Leeds to Deacon
Eric Briggs of Bradford to Deacon
Gordon Williams of Dewsbury to Teacher
James Bonnar Green of Dewsbury to Teacher
Eric Laurence Fenton of Dewsbury to Teacher
James Arthur Kirk of Bradford to Deacon
Brian Hodkinson of Bradford to Deacon
Robert Alfred Kendal of Huddersfield to Deacon

LIVERPOOL
James Stuart Bourne of Liverpool to Teacher
Robert Joseph Gore of Liverpool to Deacon
Walter Gerard Moorey of Blackburn to Priest
James Robinson of Liverpool to Priest

MANCHESTER
Brian Roper of Wythenshawe to Deacon
Peter William Bates of Wythenshawe to Deacon
Edwin Charnock Slater of Wythenshawe to Teacher
George Robinson of Wythenshawe to Teacher
Clarence Corbishley of Wythenshawe to Teacher
Reginald Charles Clifford of Wythenshawe to Teacher
Herbert Norton of Oldham to Deacon
Bryan George Smith of Stockport to Priest
Royce Stuart Goodier of Stockport to Priest

NEWCASTLE
William Gill Skea of Newcastle (Carlisle) to Deacon
Eric Simmonds of Newton Aycliffe to Deacon
Paul Simmonds of Newton Aycliffe to Deacon

Ernest Edward Davies of Aberdeen to Deacon
Stanley Fraser of Aberdeen to Deacon
James Proctor of Glasgow to Deacon
James Reid of Glasgow to Priest
Charles Joseph Dyer of Glasgow to Priest
Robert Stark Fraser of Glasgow to Priest

SHEFFIELD
Peter Dickinson of Sheffield to Deacon
David Whitehouse of Sheffield to Deacon
Kenneth G. Arrowsmith of Chesterfield to Deacon
Thomas William Hinchliffe of Sheffield to Deacon
Donald Arthur Clover of Sheffield to Teacher
Herbert Bruce of Sheffield to Deacon
Stephen Gascoyne of Sheffield to Priest
Stanley Palmer of Sheffield to Deacon

SOUTH LONDON
Malcolm Graham Robbins of Portsmouth to Deacon
Wilfred Dix of South London to Teacher
Peter David Manners of South London to Priest
Edwin Arthur Underwood of South London to Priest
George Henry Thorne of Brighton to Priest
Arthur Lionel Frugtniet of Brighton to Deacon
Michael Terrence Wilcox of Southampton to Deacon

WALES
William Richard Cousins of Cardiff to Deacon

NORTH LONDON
Ernest Lee Wohleb of North London to Deacon
Ronald Archibald Ross of North London to Teacher
William Howard of Southend to Teacher
Paul Douglas Jaggard of Southend to Deacon
William Kenneth East of Luton to Teacher
Philip John Brudenell of Luton to Teacher
Reginald Harris of Stevenage to Teacher
Michael Vincent Howe of Gravesend to Deacon
Geoffrey Howard Julian Willmott of North London to Teacher
Alexander Leslie Bayliss of Oxford to Priest
Imants Jaunitis of Oxford to Deacon
Sydney Smith of Southend to Teacher

NORWICH
Frederick William Heptingstall of Colchester to Deacon

NOTTINGHAM
Rowland Oliver of Loughborough to Teacher
Gordon Richardson of Nottingham to Deacon
Stanley Castle of Leicester to Teacher
Michael John Charles Simpson of Loughborough to Teacher
Clarence Stanley Smith of Loughborough to Teacher

SCOTLAND
Leslie Bernard Albiston of Aberdeen to Deacon
James Archibald of Aberdeen to Deacon

Missionary Activities

ARRIVALS :

January 12, 1960	*From*	*To*
Pamela Read	Radcliffe, Lancs	Hyde Park
Margaret R. Corcoran	Cardiff, Wales	Nottingham
Larry P. Nuttall	Provo, Utah	Hyde Park
Edward M. Clardige	Safford, Arizona	North London
Richard G. Evans	American Fork, Utah	Hyde Park
Ivan T. Lines	Salt Lake City, Utah	Hyde Park
John D. James	Salt Lake City, Utah	Wales
Emil Bruce Farley	Yuma, Arizona	Hull
Gerry T. Brown	Centerville, Utah	Ireland
David E. Buchanan	Tremonton, Utah	Newcastle
Gordon F. West	Alberta, Canada	Liverpool
Stanley M. Smedley	Bountiful, Utah	Manchester
John B. Romney	Salt Lake City, Utah	Norwich
Ivan M. Heaton	Moccasin, Arizona	North London
Bruce B. Bowen	Salt Lake City, Utah	Scotland
Richard S. Mavin	Ogden, Utah	Wales
Rayda Kirby	Garland, Utah	Leeds
January 30, 1960		
Leon Mylroie	Franklin, Idaho	South London

TRANSFERS :

William D. Livsey	Ireland	Mission Office
Richard E. Marshall	Leeds	Mission Office
Janury 12, 1960		
David T. Adams	Newcastle	North London
Delbert G. Alder	Wales	North London
William L. Asay	Nottingham	Sheffield
John M. Brough	Manchester	North London
John C. Capener	Nottingham	Hyde Park
Ross A. Critchfield	South London	Hyde Park
Mark V. Flandro	Liverpool	Hyde Park
Gaylen T. Grover	Nottingham	Wales
David L. Haggerty	South London	Hyde Park
Alfred R. Hamelin	Sheffield	Nottingham
Stanley R. Herron	North London	Manchester
Florence M. Kiddy	South London	Bristol
Keith Ronald Knight	Mission Office	Central London
Douglas P. Lawson	Sheffield	Nottingham
William G. Lund	Central London	Ireland
Alan B. MacWhinney	Mission Office	Hyde Park
Conrad E. Michaelson	Leeds	Liverpool
Gladys M. Moxon	Bristol	Hyde Park
John R. Nielson	Nottingham	Central London
Ralph G. Nelson	Nottingham	Hyde Park
LaFayette S. Parkin	Liverpool	Nottingham

William Dean Pierpont	Nottingham	North London
Jack H. Pitts	Liverpool	Leeds
Clyde G. Seely	Bristol	Manchester
Ashby L. Snow	Leeds	Central London
Samuel P. Speckhart	Manchester	Bristol
Michael H. Stevens	Leeds	North London
Gordon W. Stewart	Hull	Newcastle
Edwin R. Tucker	Nottingham	Hyde Park
January 13, 1960		
Bessie Diane Moore	Manchester	Mission Office
LuRae Wownden	Mission Office	Manchester
January 16, 1960		
Helen T. Starley	South London	Liverpool
Lynne D. Thorne	South London	Central London
January 20, 1960		
Stephen S. Jacobsen	Liverpool	Mission Office
Darrell F. Larson	Manchester	Mision Office
Larry W. Pulsipher	South London	Mission Office
January 24, 1960		
James Chad Hamilton	Mission Office	Scotland
Don L. Harding	Mission Office	Sheffield
January 26, 1960		
Bessie Diane Moore	Mission Office	Leeds
Sylvia Robinson	Leeds	Mission Office
January 31, 1960		
Nad R. Brown	Mission Office	Liverpool
Richard F. Duce	Liverpool	Mission Office

APPOINTMENTS :

William D. Livsey appointed Travelling Elder, effective January 6, 1960.
Richard E. Marshall appointed Travelling Elder, effective January 6, 1960.
Stephen S Jacobsen appointed Travelling Elder, effective January 20, 1960.
Darrell F. Larson appointed Travelling Elder, effective January 20, 1960.
Larry W. Pulsipher appointed Travelling Elder, effective January 20, 1960.
James Chad Hamilton appointed Supervising Elder of Scotland District, effective January 24, 1960.
Don L. Harding appointed Supervising Elder of Sheffield District, effective January 24, 1960.
Alan B. MacWhinney appointed Supervising Elder of Hyde Park District, effective January 12, 1960.
Keith Ronald Knight appointed Supervising Elder of Central London District, effective January 12, 1960.
Nad R. Brown appointed Supervising Elder of Liverpool District, effective January 31, 1960.
Richard F. Duce appointed Second Counsellor in the Mission Presidency, effective January 31, 19660.

RELEASES :

February 9, 1960	*From*	*Districts Laboured*
Lalla June Freebairn	Salt Lake City, Utah	Newcastle, Liverpool, Wales, Scotland
March 7, 1960		
Don L. Harding *	Malad, Idaho	Hull, Scotland, Ireland, Mission Office, Sheffield
March 9, 1960		
Raelene Wood †	Delta, Utah	Bristol, Sheffield, South London, Mission Office
Glennys Moore	Salt Lake City, Utah	Manchester, Wales
Betty G. Duren ‡	Fort White, Florida	Nottingham, Mission Office
Roma Jean King §	Aberdeen, Idaho	North London, Mission Office, Newcastle

* Travelling Elder and Supervising Elder of the Sheffield District.
† Assistant to Mission Secretary and Secretary to Mission President.
‡Mission Recorder and Mission Relief Society Secretary.
§ Secretary to Mission President.

LALLA JUNE FREEBAIRN

BETTY. G. DUREN

ROMA JEAN KING

GLENNYS MOORE

DON L. HARDING

RAELENE WOOD

SAVE FOR *FILEY*

The second annual Church Youth Convention
at Butlin's Holiday Camp in Filey, Yorks.
Enjoyment and recreation for all ages.
Sports, music, drama, speech, dancing,
cabaret, talent show, and of course,
testimony meeting. A feature of the week-end
will be the presentation of the certificates
to the boys winning the Duke of Edinburgh's
Award. You cannot afford to miss it.
Save your pennies now.
Everyone COME TO FILEY.

JUNE
10, 11, 12

YOUTH CONVENTION

President Bernard P. Brockbank and his family

The British Mission was officially split on March 27, 1960. As President of the new North British Mission, the First Presidency has appointed Bernard P. Brockbank, formerly President of the Holladay Stake in Salt Lake City, Utah, and Chairman of Jordan Valley Welfare Region, Utah. Also a prominent business-man, President Brockbank brings with him to Great Britain his lovely family, pictured above.